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# Philosophy of the Sexes.

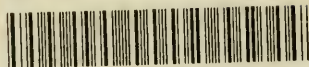
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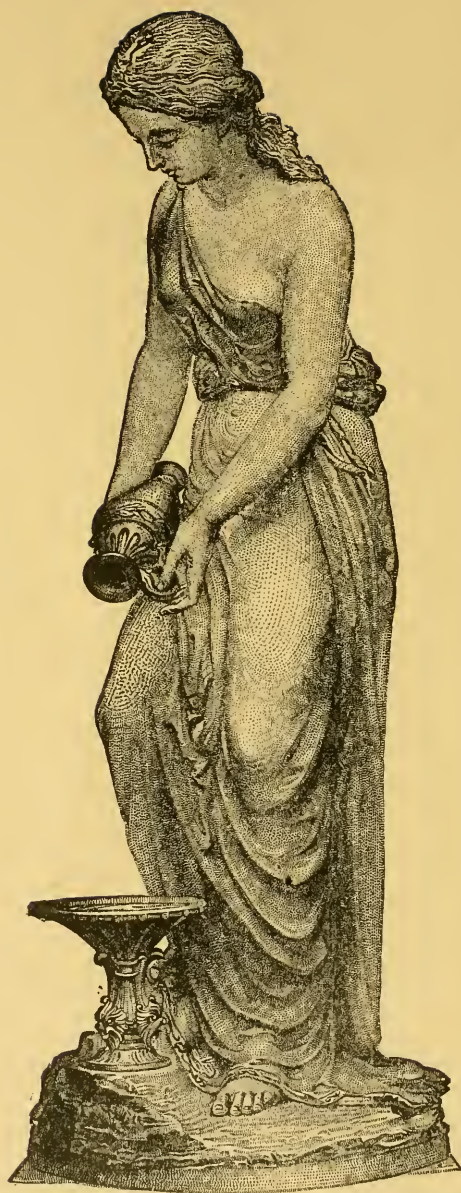




1894

For Art H. L.

— Buffalo N.Y.



**BE TEMPERATE IN ALL THINGS.**

PHILOSOPHY OF THE SEXES.

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1882

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BY

AN OLD PRACTITIONER.

M. Jewett  
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CHICAGO, ILLS.:  
LAKE CITY PUBLISHING CO.,  
1882.

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## PREFACE.

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FOR offering this book to the public the publishers have no apology to make. The evils which it exposes, and of which it treats, prevail to so alarming an extent, that they in confidence point to them as sufficient grounds for its publication. The subjects will be readily recognized as of vital importance, concerning as they do, the physical and moral welfare of the human race ; and no efforts should be spared to arouse the criminal indifference that is manifested, and to dispel the gross ignorance that exists regarding creation's most important commands.

The physical and moral degeneracy of our race, arising from violations of nature's holiest laws, is no mere outgrowth of modern times. It is rather the culmination of ages of physical excesses and violations, persisted in by men and women ; and having foundation in their blindness, indifference, and an unpardonable ignorance. We find it coeval almost

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Preface.

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with creation itself, and through successive ages, are afforded glimpses of its existence and growth, teeming with evidences of the low estate into which man has fallen—though endowed with God-like comprehension and reason.

Philosophers, scientists and philanthropists, through all ages, have sounded notes of warning, and yet mankind has persisted, and still persists in its willful indulgence, and gross ignorance ; and it seems to have remained for the present century—a century boasting of its superior intelligence, and claiming as its especial care, the physical and moral advancement of man and woman—to offer a chapter burdened with heinous and revolting crimes against nature's laws, that attest the prevalence of sexual excesses and transgressions, appalling to the observer, and disgraceful in Christian nations. The evidences of these crimes are upon every hand. We meet them at every turn. The highway of life is lined and strewn with wrecks of physical and moral degeneracy. These works are the direct result of a violation of heaven's leading laws. They have their origin in the Secret Sins of Society—sins which are indulged in willfully and ignorantly, which are blighting in their character, and which if persisted

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Preface.

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in, are followed by destruction and utter ruin. The object therefore of this compilation is to, as clearly and forcibly as possible, delineate these transgressions which are so prevalent—to depict the evils which are sure to follow an indulgence, and to point out the remedies that exist. In so doing we have relied upon the experience and observations of careful and noted students of the questions involved—those who have give lives of thought to the subject. We claim to no originality in matter—save that we have combined the results of well known authors in a shape that has been long needed by the general public. Though we present nothing new in the way of thought or discovery, we will at least have added line upon line, precept upon precept, in a matter that is deeply interesting to our fellow creatures—for there is no question of such vital importance to the human race, as that which regulates the sexual functions, and the evils which surely follow their violations. Such are the motives that have prompted us in our undertaking, and if in its prosecution we shall have caused but one man or woman to pause in terror from the brink of physical and moral degeneracy, we shall not have labored in vain.

CHICAGO, ILL., February, 1882.



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## PHILOSOPHICAL INTRODUCTION.

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CONSCIOUSNESS is not a “principle” or substance of any kind, nor is it, strictly speaking, a property of any substance or being. It is a peculiar action of the nervous system, and the system is said to be sensible, or to possess the property of sensibility, because those sentient actions which constitute our different consciousnesses may be excited in it. The nervous system includes not only the brain and spinal marrow, but numerous soft white cords, called nerves, which extend from the brain and spinal marrow to every part of the body in which a sensation can be excited.

A sensation is a sentient action of a nerve and the brain; a thought, or idea (both the same thing) is a sentient action of the brain alone. A sensation or a thought is consciousness, and there is no consciousness but that which consists either in a sensation or a thought.

Agreeable consciousness constitutes what we call



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happiness, and disagreeable consciousness constitutes misery. As sensations are a higher degree of consciousness than mere thought, it follows that agreeable sensations constitute a more exquisite happiness than agreeable thoughts. That portion of happiness which consists in agreeable sensations is commonly called *pleasure*. No thoughts are agreeable except those which were originally excited by or have been associated with agreeable sensations. Hence, if a person never had experienced any agreeable sensation, he could have no agreeable thoughts, and would of course be an entire stranger to happiness.

There are five species of sensation,—seeing, hearing, smelling, tasting and feeling. There are many varieties of feeling—as the feelings of hunger, thirst, cold, hardness, etc. Many of these feelings are excited by agents that act upon the exterior of the body, such as solid substances of every kind, heat, and various chemical irritants. These latter feelings are called *passions*.

Those passions which owe their existence chiefly to the state of the brain, or to causes acting directly upon the brain, are called the moral passions. They are grief, anger, love, etc. They consist of sentient actions, which commence in the brain and extend to the



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nerves in the region of the stomach, heart, etc. But when the cause of the internal feeling or passion is seated in some organ remote from the brain, as in the stomach, genital organs, etc., the sentient action which constitutes the passion commences in the nerves of such organ and extends to the brain, and the passion is called an *appetite*, *instinct* or *desire*. Some of these passions are natural, as hunger, thirst, the reproductive instinct, the desire to urinate, etc. Others are gradually acquired by habit. A *hankering* for stimulants, as spirits, opium, and tobacco, is one of these.

Such is the nature of things that our most vivid and agreeable sensations cannot be excited under all circumstances, nor beyond a certain extent under any circumstance, without giving rise in one way or another to an amount of disagreeable consciousness or misery, exceeding the amount of agreeable consciousness which attends such ill-timed or excessive gratification. To excite agreeable sensations to a degree not exceeding this certain extent is temperance; to excite them beyond this extent is intemperance; (not to excite them at all is mortification or abstinence.) This certain extent varies with different individuals, accord-

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Philosophical Introduction.

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ing to their several circumstances, so that what would be temperance in one person may be intemperance in another.

To be free from disagreeable consciousness is to be in a state which, compared with a state of misery, is a happy state ; (yet absolute happiness does not exist in the absence of misery ; if it do, rocks are happy.) It consists, as aforesaid, in agreeable consciousness. That which enables a person to excite or maintain agreeable consciousness is not happiness ; but the *idea* of having such in one's possession is agreeable, and of course is a portion of happiness. \ Health and wealth go far in enabling a person to excite and maintain agreeable consciousness. \

That which gives rise to agreeable consciousness is *good*, and we desire it. If we use it intemperately, such use is bad, and the thing itself is still good. Those acts (and intentions are acts of that part of man which intends) of human beings which tend to the promotion of happiness are good ; but they are also called *virtuous*, to distinguish them from other things of the same tendency. There is nothing for the word *virtue* to signify but virtuous actions. Sin signifies nothing but sinful actions, and sinful, wicked, or vicious, or

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Philosophical Introduction.

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bad actions are those which are productive of more misery than happiness.

When an individual gratifies any of his instincts in a *temperate* degree, he adds an item to the sum total of human happiness, and causes the amount of human happiness to exceed the amount of misery farther than if he had not enjoyed himself, therefore it is virtuous, or, to say the least, it is not vicious or sinful for him to do so. ( But it must ever be remembered that this temperate degree depends on circumstances ; ) that one person's health, pecuniary circumstances, or social relation may be such that it would cause more misery than happiness for him to do an act which being done by a person under different circumstances would cause more happiness than misery. ) Therefore it would be right for the latter to perform such act, but not for the former.

Again : owing to his *ignorance*, a man may not be able to gratify a desire without causing misery (wherefore it would be wrong for him to do it), but with knowledge of means to prevent this misery, he may so gratify it that more pleasure than pain will be the result of the act, in which case the act, to say the least, is justifiable. Now, therefore, it is virtuous, nay, it is

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Philosophical Introduction.

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the *duty*, for him who has knowledge of such means, to convey it to those who have it not, for by so doing he furthers the cause of human happiness.

Man, by nature, is endowed with the talent of devising means to remedy or prevent the evils that are liable to arise from gratifying our appetites ; and it is as much the duty of the physician to inform mankind of the means to prevent the evils that are liable to arise from gratifying the productive instinct, as it is to inform them how to keep clear of the gout or dyspepsia.

Let not the old ascetic say we ought not to gratify our appetites any further than is necessary to maintain health and to perpetuate the species. Mankind will not so abstain, and if means to prevent the evils that may arise from farther gratification can be devised, they *need not*. Heaven has not only given us the capacity of greater enjoyment, but the talent of devising means to prevent the evils that are liable to arise therefrom, and it becomes us, "with thanksgiving," to make the most of them.

## SECRET SINS OF SOCIETY.

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### PART I.

#### EDUCATION AND TRAINING OF BOYS AND YOUNG MEN.

TO the boys of the present generation we must look for the future of our nation; and if the training of our boys be bad, so will the mental and moral condition of our country be. (A few good and pure Christian men and women can neither enact nor enforce good laws if the mass of the populace be low and vile, and brutal in their tastes and desires.) Neither can a populace of mental imbeciles be depended on to carry on the reforms and plans of progress devised and set in motion by the master minds of the recent past.)

How important, then, that the training of the young of the present be of that nature that shall keep the body strong and vigorous and the mind pure and virtuous.

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The Importance of Right Training—Startling Facts.

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Those habits which impair the life of youth, will crop out in the form of imbecility of mind and body in old age. Thus impaired, the strength and vigor of manhood can never be regained, and existence in this stage must therefore become less tolerable.

It is the fault of the present system of education that the young of our land are improperly trained, and in some vitally important matters receive no instruction at all. Boys and girls, possessed of various faculties, corresponding to and representative of certain wants, are sent to school only to be partially and indifferently educated. Besides a certain amount of drilling of their intellectual faculties, little else is done for them. ( Their moral and spiritual natures are left to starve, or to become the play-grounds of blind passion and riotous living. )

✕ The absence of moral training in our schools, and the indiscriminate mixing of the sexes, has not proven the best way to develop refinement and personal excellence. ✕ Too free intermingling of boys and girls at school are followed by results unfavorable to modesty and decent reserve, which is the basis of virtue. It is not the special aim of this book to overturn the present plan of education, but to show that the natural

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Proper Indulgence the Bulwark of Virtue.

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exercise of the several faculties in man is consistent with Nature's divine order. ✕All faculties of mind and functions of body may and should be properly employed and indulged for the attainment of the largest measure of enjoyment and happiness. ✕Faculties and powers rightly exerted impart health, strength and interest to life. ✕The larger the ratio of development—the greater number of faculties schooled—the larger the capacity to accomplish good, to enjoy and dignify life and human nature. ✕The righteous use of God-given powers is man's only hope of safety and peace.

The fact that some faculties are educated and trained while others are not, or imperfectly so, is plain to be seen in the present condition of society—notably the sexual instinct, which in many cases is perverted to a degree ruinous to manhood. Strongly planted in human nature by the Infinite, this instinct should be indulged always under proper restraints and conditions. \ In many young persons, as well as old, it predominates, and becomes an ungovernable passion. \ The boys of the present time, as early as sixteen years—in some cases earlier—are alive to this instinct, whereas they should not more than feel its presence at their maturity. What shall be thought

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The Mysterious Instinct.

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of boys of twelve to thirteen years who want of the signs of coming virility? All along through years of schooling and boyhood, the plays of tricks, flirtations and stolen intimacies are kept up, bad stories are told and listened to, gossipy papers and trash literature are read. The twelve-year-old "hopeful" reaches the mark of the libertine ere he arrives at his fifteenth year. The state of school children generally is rather alarming. \ The morals of the young are in jeopardy, and expert medical men will not disagree as to their present weak physical condition. \

In the social body, an unbalanced, unevenly educated and thoughtless person, is a dangerous element. Where there are many such persons, the social body must be unfavorably affected. As the years pass it is becoming more corrupt. To-day we find the social state to be precarious. || Unenlightened selfishness and unguided instinct may be set down as the worst of all elements the philosophies of the world have ever grappled with. || The dissipations and practices of youth are passed by unobserved by parents and guardians.

Instances of detection are rare, so negligent are they whose duty it is to guard their children's welfare. *Roues* among boys rather than onanism, prevails in



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Onanists—Parents Responsible for the Vice.

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greatly increased ratio. Abhorred as is the latter form of vice, it has sufficient art to keep out of sight, while the other reveals itself on all occasions.

\ The one involves ruin of body and mind, \ the other waits on appetite that he may live for mischief.

Notwithstanding onanism is a secret vice, it depended upon association for its origin. The stupid reticence of parents and guardians has been the occasion of great injury to boys, who should have been shielded from liability of falling into libidinous habits by unrestrained intercourse with each other. It is a mistake to presume that boys are unmindful of such things, and will not think of and talk them over among themselves. They are permitted to run at large and take on the dirt and smut from the grovelling and slimy. And so it happens that boys deserving of a better fate are lost to society as worthy of its confidence and sympathy. That which may be thought a mere freak of animalism in a boy, to be outgrown as he grows in years, often extends to advanced age. The testimony of physicians, who have closely watched the victims of onanism, goes to show that comparatively few are free from its effects. The streets and houses of worship are alive with the victims of this

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Sexual Instinct—Early Associations.

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leprosy, and the social body has caught the infection. School arrangements should be such as to throw every possible safeguard around the scholars while under the rule of teachers. Those entrusted with the bringing up of children should instruct and control so that this habit, with its train of evils, may be banished. In cases not susceptible to parental instruction or authority, the family physician may have influence and command attention to some purpose. \ When the youth of the land fail to hearken to the voice of their parents and special friends, then they should be passed to the physician or general friend, who may further enlighten them as to their duty. \

/ The associations of boys will bear close watching. / The average boy is not above learning obnoxious things. He is an apt scholar. / He is always ready to receive a lesson in immorality from any one mean enough to give it to him. / A careless servant or hired man might, in the absence of parents or guardians, let him into a knowledge of vices hitherto unknown, / and in a little time the lower would be at serious enmity with the higher nature. /

The danger of onanism among boys is increased by visiting among each other, and occupying the same

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Positive Knowledge the Only Means of Defense.

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bed at night. / A night with a stranger may be the beginning of a journey on the road to destruction. / A boy who has contracted this vice will debauch smaller boys as chance may enable him to do so, and thus children from six to twelve years are victimized by those of twelve and upward. The young might with greater safety know the results of such things, since it is impracticable to keep them aloof in their earlier years. || Proper care and education with reference to them is the only basis of hope, if not certain means of making them virtuous. || The responsibility of parents in the raising of children is enhanced by the presence of these social vices, which must be guarded against. Children should be charged about them, and armed with adequate means of defense. They should have some positive knowledge as to evil surroundings, and be enlightened as to the consequences of evil associations. Those who make evil communications do not teach how to get over evil effects. Hence the parents or others must be swift to teach prevention, in the face of evils which surround their children.

The reason why knowledge on this subject should be imparted to the young, may be inferred when we

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Their Powers of Observation—Sleeping in the Same Bed.

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affirm the fact that this practice is widely known among them. Few half-grown boys but know all about it and the terms used in describing it. / The time-honored custom of putting children of opposite sexes to sleep in the same bed, has been and must be followed by disastrous results. / Children are ready in observation and comparison. / Thrown closely together, they notice the difference of the sexes, and become unduly familiar with them. / Often those in charge of children are obliged to reprove them for knowing too much, as a result of the exercise of the faculty of comparison. / The members of the juvenile fraternity have not been credited with the quick wit and power which they possess. / Another dangerous impropriety is that of elder sisters sleeping with their younger brothers. / In many cases this is a practice of girls who have passed the stage of womanhood.

Experience has shown that early separation of the sexes is necessary as a preventive of vices which have their inception in tender years. \ This should occur at the age of four or five years. X Blind passion or uneducated desire seems to be unavoidable in boy life, because of immature mental state and want of experience. X The passions of boyhood are likely to extend

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Lust not the only Passion Developed.

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to manhood, and all through life interpose as stumbling-blocks in the way of health and happiness. ✕ It is the duty of parents to enlighten young minds in the simplest ways, in order to afford a proper outlet of their impulses. ✕ This will prove most effectual in youth, and give insurance of integrity in after life. ✕

|| Habits ruinous to men, are capable of correction in boys. || Being mere creatures of impulse, but cunning in nature, children take on the bad as well as the good, with equal facility. They seek out assurance in gratification of desire, whether good or bad. They begin early to employ the arts of deceit to further gain their wishes. They should be trained according to their respective characters, and stimulated to think, — to think rightly and conscientiously. || It will take years of cool-headed care and warm-hearted sympathy on the part of those overlooking them, to bring the young safely over the bridge of childhood. || The cost and trouble of training will be paid back in good character and gratitude, which mothers and fathers value above all other things. || Teach them the right use of their power of will. Guard them against the vices of extravagance and cupidity. || These may be far removed in early years; not so easily, or hardly at

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Protest against Boarding Schools.

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all, afterward. | The worst specimens of humanity lay their bad qualities against those who brought them into being.

It is the recollection of such things that is humiliating in later years. The ills of boyhood may haunt the mind, or crop out with all the greater violence, in manhood's prime. The position of each child in the family should be recognized; causes of undue excitement or reason for complaint provided against. But children will not bear much humoring.

As we near the close of this chapter, we feel disposed to enter a protest against boarding-house schools, as organized at the present day. | We know not that these should be regarded as other than necessary evils. | Surely they deserve no more ennobling name. | As generally managed, they are scenes of good and evil actions, so commingled as to prove more bad than good. | Measured by results they are pernicious, as they are known as the way-stations of vice. | It is true that these schools are stopping-places of young roughs—sons of people who don't want their boys to be with the herd in the common school, from which they have been expelled. | With especial reference to their means of securing the physical

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A Word to Parents—Proper Development.

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and moral welfare of scholars, these institutions are sadly at fault. The management is too general and irresponsible to meet the wants of the special case. The daily routine of duty is gone through with from term to term, and many attendants of the schools return to their respective homes dwarfed by habits contracted while under the charge of their teachers. Think of the youth who leaves home for instruction and training, but comes back with every sense corrupted! Those who have felt the pang of disappointment at the loss of a boy or friend, consumed by vice, are most competent to appreciate the responsibility of the position of teacher.

X Parents! we beseech of you to take your boys into your confidence! X Treat them as younger brothers. X Break over the foolish barrier that prevents you from telling them plainly the right course for them to pursue. Be as honest with them as you are with your neighbors. Show them that it is necessary to properly protect and develop their sexual organs, as it is to develop any other part of their bodies. That overwork of the body will transform them into miserable, scrubby hunchbacks, or slender, puny striplings, liable to fall a victim to the first attack of disease. So,

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Lessons Rightfully Learned.

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too, excesses and overwork of the delicate organs wisely implanted for important use, will retard and dwarf them beyond hope of recovery, and not only that, but as likely as not carry them down to a premature, disgraced and dishonored grave.

X Do not let any diffidence or prudery prevent you from doing your whole duty, for your children had far better learn such lessons rightfully, from you, than wrongfully, from some vicious person or lewd or polluted companion. X



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Causes of Everlasting Ruin.

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## PART II.

## EDUCATION AND TRAINING OF GIRLS AND YOUNG WOMEN.

CONSIDERED in its largest sense, education is the medium through which the youth of both sexes become strong, healthy, intelligent and honest. Thus it comprehends our physical and moral training. Experience has proved again and again that something should be said—that words of warning should be given to girls just emerging into womanhood, on a subject of vital importance to their future health and happiness. Glance around and see the dwarf and sickly specimens of feminine humanity, and observe at once how our system is actually conducted, almost to the ruin and disgrace of our race. We have said elsewhere that these inherent qualities do not belong to any particular class of American youth. We cannot keep our lips and eyes closed to the fact that thousands of the fairest and best of our girls are being driven into everlast-

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Hereditary Vices in the Constitution.

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ing ruin by a soul-destroying vice which works unseen, but not unknown to the careful observer. We propose to state some of these evils and the errors of our system of training. A healthy mind and a healthy body is the great desideratum. \ The mind seconds the body in all its vices. \

The more feeble the body, the more it commands; the stronger the body the more it obeys. Among the animal kingdom and in the uncivilized world, the feeble or imperfect die before reproducing themselves, but with civilized nations science preserves the existence of the debilitated creatures, who marry and reproduce their similars. \ The science of medicine may have succeeded in preserving the existence of such beings, but it has failed to erase the hereditary vices of the constitution. \ Our world is made up of facts illustrating this great natural law of hereditary descent. \ No facts in nature are more sure or wonderful. \ You, of this life, are just what this law has made you—the very image of your parents—mentally and physically. Medicine does not affect these facts. The child who inherits consumption is exposed carelessly all his early life; the son of a madman placed in a school-house, and his inherited mania developed; and

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Natural Defects and their Remedies.

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he who inherits intestinal diseases is delivered up to the management of chance or caprice. Constitutional defects and weaknesses, studied nor alleviated, at home, in public, or in private establishments. With the ignorant and the poorer classes these facts apply with still greater force, but happily for them, misery kills off the weaker. If nature had a fair chance, these diseased proclivities could be staved off. The various changes of air, water, and places, which our system of railroad puts at our disposal, enable us to regulate, to a great extent, these hereditary taints. / It is not to be expected that the constitutional vices of our parents can be brought up to a standard of perfect health; but we do claim that these natural defects can be remedied to a very great extent. / We are not always born with the diseases our parents are afflicted with, but only with a tendency to them. / The weak systems are not the only ones that suffer from the prevailing false notions of education, but the most robust and healthy are often debilitated and destroyed. We see children—girls especially—excluded from light and air, and condemned to inaction at an age when the organism demands these very things, and are thus made to violate the most obvious laws of na-

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Physical Improvement Demanded.

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ture. Days and days are passed in the parental mansion, without beholding a ray of sunlight, or breathing the external air, and it would seem as if everything was specially devised to weaken the body and moral sense of these children. Pupils in our educational establishments are condemned to breathe the impure atmosphere, and at the same time to be subjected to an amount of mental application to which even adult natures would succumb. In most of these establishments, there are no provisions made for the physical developiment. Girls are deprived of those physical advantages that boys have, because it is the fashion. Girls in our cities are objects of sympathy, whether they belong to the fashionable or to the semi-fashionable classes.

\ This is a fast age, and there are many methods calculated to force premature womanhood upon the poor girl, and our only wonder is that we have any women at all. A girl thus raised in the city, without air, light and exercise, is but a puny house-plant, no more able to buffet her way in the world than an infant. She may be accomplished in the fragile arts—may sing divinely, and waltz for an hour like a fairy—but let real, downright vicissitudes come, let her be crowded

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Some Illustrations—Ignorance of Life.

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through the threshing-machine of adversity, and you will see but a wisp of straw and a little chaff, instead of the golden grain of a good, well-developed constitution.

“Dear Gawge,” said Seraphina, one of these fragile beauties, “when we are married, and go to your farm, out West, you won’t ask me to do vulgar housework, will you? You must get me a pony and phaeton, and an upright piano, and lots of good books and magazines, and I will take my canary and dear little poodle, *Snap*, and will take such good care of them, and read and sing, and ride out, and, oh! we shall be so happy. Cousin Sadie can go with us and keep me company; and you can hire Susan Jones to go along and do the housework, for Susan is a real good housekeeper, and can cook just splendid. She is awful good-hearted, and would be good to the hired men, and may be might some day ‘make a mash’ on some of them and get married, and, oh! wouldn’t that be romantic! ‘Poor Susan,’ I like her, but then she is so ignorant and awkward. By the way, Gawge, don’t you think you had better go over to Mrs. Jones’ and make a bargain with Susan to go, for I can’t think of depending on some strange girl, away out West, that might be wicked and steal all my jewelry.”

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An Illustration—Health and Happiness—Isolation of the Sexes

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And "Gawge" went to see Susan Jones, and then went again and again, and one day Seraphina received a note from the West, stating that "Gawge" had decided to take Susan Jones out West alone, as it was cheaper to marry Susan than to marry Seraphina and then hire Susan, and buy a piano and pony and phæton, all at once, when he needed money badly, to build barns and buy farm machinery with.

And so Seraphina reads "dish water" novels and weeps over her canary and poodle, "while poor Susan," healthy, happy and contented, sings a lullaby to a fat crowing baby, and George blesses the day he married the hired girl, instead of the fragile Seraphina and her canary and poodle dog.

This system of training pursued is done at the expense of maidenly freshness, and promotes a precocious sexual development. We propose to bring out a few facts within the knowledge and observation of all.

× We plead strongly for the isolation of the sexes—not a complete separation of children of the same family, but isolation in sleeping and dressing, and those little matters which expose the difference of physical organizations. With the opulent this can be easily done, and with nearly all classes it can be carried out to the extent necessary.

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Love of Dress in Girls—A Horrible Rivalry—Children's Parties.

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Love of dress with girls is one of the passions early implanted by example. Nothing is more dangerous to the health of body or mind, or even to chastity itself. The statistics of prostitution abundantly prove this assertion, and shows the ruinous condition that mothers are bringing their daughters to. The desire that should actuate a mother to decorate her little daughters should only be a desire to dress them with neatness and propriety.

( It is a common custom now to have children's parties ; and a horrible rivalry has sprung up in that direction, wherein the extravagances and dissipations of their elders are imitated to the very letter.) Each fond parent seems to seek to out-do her acquaintances in the show and magnificence displayed upon her little ones. By this unnatural course the buds of sentiments, instincts and desires, are forced to bloom years in advance, and these little misses, who ought to be romping in the meadows or playing with their dolls in the nursery or garden, are actually talking fashionable gossip, and burning their poor little half-made bodies out by longings and desires as premature as they are disastrous and wicked.

The newspapers minister to this morbid element,



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The Fashionable World—A Single "Bad Girl"—Novel Reading.

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and the superb toilets of the misses and masters are elaborately written up in their columns, to satisfy that growing desire to be publicly known in the fashionable world. ( Little children from eight to fifteen are thus initiated into the mysteries of dissipation, including flirtation and *liaisons*.) It is much worse for girls than for boys. If it is dangerous to send our boys to boarding-schools, it is much more so to send our girls. ( A single "bad girl" in a boarding-school will corrupt the entire number,) as it is almost impossible for a pure-minded girl to avoid listening to, or beholding the debased conversation and actions that may be carried on, and no young lady can listen and behold without pollution.

The first impressions of a bad education affect the whole moral nature. ( All authorities agree that a luxurious and voluptuous education is the most calculated to destroy the moral sentiments of the heart, and expose the nervous system to the most fatal perturbations. ) Novel-reading, theaters, dancing and the like, are sources of untold mischief. \ As for the reading of novels, attending balls and theaters, the perusal of sensational newspapers—it should be prohibited as positively as are the taking of arsenic or any rank



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Voluptuous Education—The Genteel Way of Legalizing Improper Relations.

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poison. \ The remedy is before us, will you follow it ? Parents ! will you profit by the medical experience of every age and country ? will you put forward a helping hand to save your girls from this wide-spread ruin ?

\ Overtaxing any one organ robs another. \ So this form of licentiousness robs the entire person—both body and mind. \ Your daughters are dying by the thousands, ostensibly of consumption, female complaints, nervous and spinal affections, general debility, and other ailments caused solely from this practice. \

Generally evil consists in the abuse of good things, and it would be better if we would compromise with the demands of the times and require that lessons in both music and dancing be made a task, rather than the work of pleasure. Many will read these pages with a certain amount of prudery, but who would not scruple to place in the hands of their daughters the journals of the day, teeming with items of the most revolting character. Young America in petticoats or in trousers does not seem to have an intermediate stage of existence between childhood and old age. If the young girl does not marry from the school-room, she is at least engaged. The exceptions are those who do

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Improperities Accorded Acknowledged Lovers.

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not secure eligible lovers, or those who are too unattractive to find any. An engagement in these modern times is the genteel way of legalizing improper relations with some favored one of the opposite sex. These singular relations often exist for a long time, and are known to all the world before being suspected by the parents.

Often the girl is "engaged to be married" many times before the "right one" is secured. Then have mercy on the "right one," for the young heart is used up by that time. Look at the impropriety of permitting young ladies and gentlemen to hold possession of the drawing-room night after night, while their parents or guardians are too indolent to inveigh against these privileges which are so improperly accorded to those who acknowledge the relation of lovers. It is the abominable custom to give these favored ones all the rights of privacy and solitude that could be expected if the marriage ceremony had been performed. Except in a private bedroom they are as secluded as any married couple could wish. With doors locked and curtains drawn, they pass the night learning the details of passion, and often its entire mysteries, to the detriment of their physical

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Suggestive Scenes—Matrimonial Prospects.

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and moral health. Only a short time ago there appeared in one of our prominent weeklies a beautifully executed design, representing two lovers unwilling to say good-night. The young gallant sinks back exhausted into a large arm-chair. On the mantel stands a clock indicating half-past twelve, to which the charming betrothed regretfully points, while riveting a gaze of languid passion on her admirer, who returns it with meaning glances. The whole scene is very suggestive, and is notable for its truthful revelation of our national style of courtship. When pointed out to a young lady who "had been there," she said the young lady's hair and dress were too smooth and unruffled for the occasion.

Think of it, ye fathers and mothers who have the good of your daughters at heart. It is not surprising that a broken engagement should seriously compromise a young lady's matrimonial prospects, and that young men should be shy of those whose charms have already been freely lavished on another. How many young ladies there are, very pretty and attractive, who shine in society year after year, who cannot obtain husbands, owing solely to the fact that they are too well known to the young men as those with whom the ut-

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Scandalous Flirtations—Degrees of Libertinism.

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most freedom can be taken without being rebuked, but even encouraged. What are the fathers and mothers of America thinking of when they allow their daughters to take long drives and walks in solitary pairs, go to balls and parties without a protecting eye, and even to church, which is often followed by flirtations too scandalous to mention. Should not their own experience teach them to guard those dependent upon them from such dangers?

If there are any who do not heed the authority of their parents or guardians, let them receive instructions from one who knows thoroughly the weakness of women and the perfidy of men. Young women, if you knew how lightly you were esteemed by those who so earnestly and passionately seek your favors, you would deny them every favor they ask. ✕ There are several degrees in libertinism—the affectionate caress, the wanton impropriety, and the deliberate seduction; and it is a fact that these several stages are at the command of him to whom you surrender the outposts of your purity. ✕ The truth of this maxim has been demonstrated time and time again. “If a woman hesitates she is lost.” All history shows this to be the universal sentiment of mankind, and the more

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Where the Danger Lies—Be on your guard.

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innocent a girl may be at heart, the more certain she will fall if she surrenders her advance guards of honor.

No girl should permit the slightest familiarity, unless impelled to do so by strong sentiments of love. Without this element of passion, love would not exist. If it once becomes developed, it is uncontrollable in proportion to the strength and confidence. The very thought of your surrendering yourself to the power of any man is so startling, that it should put you on your guard against surprise of any kind.

X The indulgence of pleasures are the poisoned arrows that destroy every power of resistance. X Let no man take liberties that will put you in that melting, helpless mood, for therein the danger lies. / It makes but little difference whether the physical virginity be lost or not, if the purity of the heart be gone ; / for all degrees of sensuality have been taken except the consummation of the physical. X

The majority of girls are educated with the idea that marriage is the end and aim of existence. The first "look out" is to marry wealthy if possible—but marry any how.

The daily conversation of our young misses consists of building air-castles, with a man in them; but not a favorable word for "old maids."

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The Latest Proposition—Woman's Rights—Political Eligibility.

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The latest proposition is that woman shall have the same political privileges as men. This heresy is conducted under the cognomen of "Woman's Rights," and seems to have become almost epidemic. If carried into actual practice, woman would become rapidly unsexed and degraded from her present position, without securing any of the advantages of man. Every argument that has been brought forward has assured them that they are deprived of their just rights, and it is of little moment to them of what those rights consist, so long as they feel dissatisfied with their condition. Carry those so-called "Woman's Rights" into practice, and it will speedily bring the gentle mother and loving wife down to the level of the brawling Amazon. We all admit that it is very difficult to reform a single abuse, but it is easy to imagine the effect that the "political eligibility" of women would have on society. It would be the cause of introducing an element of discord into the family circle which would nigh ruin its sacred ties. What there is of families is held together by the graces and virtues of woman. Reforms are needed; and the remedy can be supplied by woman; but only as a wife and mother. To make home "the sweetest place on earth;"

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Nobleness of Character,—Passionate Nature.

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to direct and inspire her sons and daughters to become noble characters, which is the surest guarantee of respect; to throw around them such safeguards as shall prevent them from falling into the many paths of intemperance ere their bodies or minds become moulded into mature forms, and to advise them wisely in the dawning years of their womanhood and manhood, so that no mis-step shall be taken, or if taken unawares, shall be speedily retraced.

\ Out of every hundred courtesans that pollute our country, at least ninety were seduced and ruined before their eighteenth birthday, \ and the remainder probably fell after that age only because earlier opportunities did not offer. X Persons predisposed to pulmonary and other hereditary ailments, if carefully nursed and carried past a certain critical age, will probably live to a fair old age; X just so with girls who, having inherited a passionate nature, are prone to gratify those passions in the exuberance of dawning womanhood, can, by a course of careful watching and training, be held in check until years of discretion furnish the surest safeguard, be made the noblest, purest, and best of wives and mothers, with never a fear of an indiscretion in after years. X



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Nobleness of Character—Passionate Nature.

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How infinitely important, then, that childhood be bereft of those passional circumstances that serve to excite and inflame the budding desires that, when developed at the right age, and under right conditions, are the greatest sources of human pleasure and human development, implanted in our natures by an All-wise Creator.



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The most Fatal of Vices.

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## PART III.

## MALE SELF-ABUSE.

ALL over this world the criminal and sexual demoralization is carried on to an alarming and fatal extent. Our country suffers no evil to compare with it; it is encountered everywhere—from the cradle to the old man just on the verge of the grave. It is the vice of vices, and has caused more sexual depravities than all other evils combined. Drunkenness, swindling, cheating, murderings and pestilences of all kinds, and even war itself, do not cause as much misery in the human family as this secret sin.

It is no wonder that parents and teachers are becoming alarmed at the awful ravages of this revolting crime.

The great majority that indulge in this vice to a moderate extent escape detection, but it no less affects their intellectual and physical being. It is from the

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"Wise Women"—Their Plan.

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ages of fourteen or fifteen that its ravages are the most deplorable, and they continue on forever, unless great efforts are put forward to stop it at once.

The nervous system in the human organization too often predominates in children, which is the predisposing cause of vice, urged on as it is generally by an inherited tendency to precocity.

Of course it cannot be attributed to stimulation exerted on the genital organs by the presence of the spermatic fluid, for in them this secretion does not exist.

It often happens that the organs of generation in young subjects become the seat of abnormal sensitiveness, which is the signal of this most terrible and fatal passion. This will explain why the genital organs of "slumbering childhood" are often observed in a state of excitement unnatural at that age. It is obvious that the least accidental touch, or even involuntary movement, may very easily lead to the most frightful and devouring passion. There is no doubt but that the most common origin of this precocious sensibility is caused by the passionate creatures to whose care these little beings are confided, as nurses, or young servants. Some "over-wise women" have adopted this method

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Sad Case of a Child of Five Years—Other Cases.

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of quieting the cries of young infants. Sooner or later these children avail themselves of this discovery, and they soon become crazed with the passion. \ Thus initiated, a case of a child is related who contracted this habit at the age of five years, went insane at eleven, and died at sixteen.

A prominent writer on onanism speaks of a confirmed masturbator at eighteen months. A physician was called to attend a case of inveterate priapism in a child of four years. The urine was voided drop by drop, and the suffering was extreme at intervals, and the little patient was found surrounded by wise old women, who endeavored to reduce the organ by immodest proceedings. The whole trouble consisted of the presence of minute calculi which had lodged in the urethra, and which being removed the trouble subsided.

A case of a child seven years old—supposed to have been instructed by a female servant—polluted himself so that he died of slow fever. His passion for this act was so great that it could not be prevented, even in the last days of his life. A young man relates that “I knew nothing of this vice until I was ten years of age, when one of my schoolmates instructed me. I

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Terrible Case—Combination of Miseries.

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could not tell the number of times I practiced it up to the age of fifteen, but for three years since I have not fallen. I have, however, frequent pollutions, which occur in spite of myself, during five or six nights in succession. I cannot enjoy a tranquil repose, and the whole day I am sad. I have changed my school, but everywhere I meet this libertinism carried on to excess. It is doubtless due to my temperament that I have outlived nearly all of my comrades." |

The following case we copy entire from a well known author :

"A watchmaker had been virtuous and healthy until the age of seventeen. At that time he delivered himself up to masturbation, which he repeated three times a day, and the consummation of the act was always preceded and accompanied by a slight loss of consciousness, and a convulsive movement of the extensor muscles of the head, which was forcibly thrown back, while the neck became extraordinarily swollen. In less than one year he began to experience great weakness after each act. This warning was not sufficient to drive him from the danger. His mind was wholly given up to this infamy, was no longer capable of other ideas, and the repetition of the crime

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Terrible Case—continued.

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become every day more frequent, until he found himself in a condition which led him to be apprehensive of death. Wise too late, the evil had made such progress that he could not be cured, and the genital organs became so irritable and so feeble that there was no longer required the act to produce seminal emission.

The spasm which formerly occurred only at the consummation of the act, and ceased at the same time, had become habitual, and often seized him without apparent cause and in so violent a fashion that during the whole time of the paroxysm, which sometimes lasted fifteen hours and never less than eight, he experienced in the back of the neck such violent pains that he commonly raised, not cries, but howls, and it was impossible for him during all this time to swallow either liquids or solids. His voice became hoarse, but was more so during his paroxysms. He lost his strength entirely, and was obliged to abandon his profession; incapable of anything, overwhelmed with misery, he languished almost without succor during several months, so much the more to be pitied that a trace of memory, which had nearly vanished, only served to recall to him incessantly the causes of his

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Extinction of Memory—Loathsome condition of Body and Mind.

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misfortune, and to augment all the horror of his remorse. I learned his case and visited him. I found but little more than a corpse groaning upon the straw—emaciated, pale, filthy—exhaling an infectious odor—almost incapable of any movement. He lost often a pale and watery blood at the nose; a constant slime flowed from the mouth; attacked with diarrhœa, he rendered his excrements in bed without knowledge of the fact; the spermatic flux was continued; bleared, troubled, dull, he had no longer the faculty of motion. The pulse was extremely small and rapid, the respiration very labored, the emaciation excessive, except at the feet, which commenced to be dropsical. The disorder of the mind was not less: without memory, incapable of connecting two phrases without reflection, without inquietude as to his fate; with no other sentiment than that of pain, which returned with all the accessions at least every three days; a being far below the brute; a spectacle of which it is impossible to conceive the horror; one would with difficulty recognize that he formerly belonged to the human species. I succeeded promptly by the aid of remedies in controlling those violent spasmodic accessions, which only recalled him so cruelly to consciousness by the

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A Picture—The Wretched Victims.

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pains. Content to have relieved him in this respect, I discontinued remedies which could not ameliorate his condition. He died at the end of some weeks (June 17, 1857), dropsical from head to foot.”—(*Onanism par Tissot.*)

Our insane asylums and poor-houses are crowded with these wretched victims. We have watched them in their drooling idiocy, a mere mass of corrupted flesh in the semblance of a man. Nor are all the victims of this dread *disease* driven speedily to their graves or the almshouse. Many who possess strong physical constitutions, linger along in the ordinary avocations of life, to an imbecile old age. Others, less well organized, drift into low, filthy avocations, and eke out a miserable existence. One man at the age of forty, who had reduced the sexual organs to a mere flabby rudiment, by this vice, sought a livelihood by buying and hauling dead hogs to a soap factory. Another, hump-shouldered, lop-sided, bleary-eyed, drooling and filthy, carted swill to feed a few swine. The poor miserable creatures we see in large cities, gathering rags and bones and garbage, and living in huts and goods boxes, and dens, are almost all of this low, brutalized class.



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Physical Symptoms of the Masturbator.

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Young men, for God's sake, and your own sake, heed our warnings, or these revolting pictures may be but a photograph of your now unseen future. Better would it be for you if you had died in your infancy.

To detect this vice, a mawkish, shamed, repellent look is the surest sign. The onanist presents an aspect of languor, weakness and thinness. The countenance is pale, sunken, flabby, and more or less livid, with a dark circle around the sunken eyes, which are dull and lowered or averted. There is a dry cough, oppression, panting and fatigue on the least exertion, palpitation, obscured vision, dizziness, tremulousness, painful cramps, convulsive movements like epilepsy, pains in the limbs or at the back of the head, in the the spine, breast or stomach, great weakness in the back, sometimes lethargy, at other times slow, hectic consumptive fever, digestive derangements, nausea, vomiting, loss of appetite or progressive emaciation. Sometimes the body is bent, and often there are all the appearances of pulmonary consumption or the characteristics of decrepitude joined to the habits and pretensions of youth.

This is the condition of the confirmed onanists. It



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Moral Degradation even Worse.

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is true that every case does not present all the evils described, but enough has been said to enable an intelligent observer to recognize the confirmed onanist. The downcast and averted look is perhaps the most invariable and earliest sign, with the disposition to solitude. As bad as the physical conditions are, the moral degradation is worse. The characteristics are the loss of memory and intelligence, morose, an unequal disposition, indifference to pleasures and sports, mental abstractions, stupid stolidity, etc. A distinguished German physician, Gottlieb Wogel, gives the following truthful picture: "The masturbator gradually loses his moral faculties; he acquires a dull, silly, listless, embarrassed, sad, effeminate exterior. He becomes indolent, averse to and incapable of all intellectual exertion; all presence of mind deserts him; he is discountenanced, troubled, inquiet; whenever he finds himself in company, he is taken by surprise and even alarmed if required simply to reply to a child's question; his feeble mind succumbs to the lightest task; his memory daily losing more and more, he is unable to comprehend the most common things, or connect the simplest ideas; the greatest means and the most sublime talents are soon exhausted; previous-

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Terrible Picture Drawn

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ly acquired knowledge is forgotten; the most exquisite intelligence becomes naught, and no longer bears fruit; all the vivacity, all the pride, all the qualities of the spirit by which these unfortunates formerly subjugated or attracted their equals, abandon them, and leave them no longer aught but contempt; the power of the imagination is at an end for them; pleasure no longer fawns upon them, but in revenge, all that is trouble and misfortune in the world seems their portion.

“Inquietude, dismay, fear, which are their only affections, banish every agreeable sensation from their minds.

“The last crisis of melancholy, and the most frightful suggestions of despair commonly end in hastening the death of these unfortunates, or else they fall into complete apathy, and sunken below those brutes which have the least instinct, they retain only the figure of their race. It frequently happens that the most complete folly and frenzy are manifest from the first.

“Masturbators are dangerous to society. Consider such beings bent under the weight of crime and infamy dragging down into utter darkness every particle of material and animal life. Sinning against

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Different Degrees or Punishment.

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God, against nature and against himself—violating these laws, and changing his own person into that of the beast—even below the brute, and like him looks only on the ground. His dull and stupid glance can no longer raise itself towards heaven ; he no longer dares lift his miserable brow already stamped with the seal of reprobation ; he descends little by little into death, and a last conclusive crisis comes at length, violently to close this strange and horrible drama.”

Properly only a small number die in this manner, yet those who persist in the practice will sooner or later be included. Let no one flatter himself that he can be exempt from this universal law.

There is no exemption, and those who persist will surely die the most horrible of deaths—and those who practice it to a limited extent will be punished in proportion to their crimes. While individuals seem to escape, they frequently fall victims to some grave chronic disease, the germs of which they owe to this detestable vice.

The reformed onanists are the ones that fall the earliest in severe epidemics—as cholera, yellow fever, etc.,—by reason of their bad antecedents, and the deteriorated condition of their constitutions.

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Indulge only in Wedlock.

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The only way is to abstain totally from this degrading vice. Every indulgence weakens hope. This is true of all bad habits. It is for you to choose—a living slavery and horrible death, or long life and happiness. Banish all unclean thoughts, and indulge only in wedlock.

Too many writers on these subjects have discouraged these victims, and in many instances prevented an attempt at reform. This is all wrong. Not one existing case in one hundred but what will yield to a proper course of treatment. This quack or that has, perhaps, told you that this nostrum, or that sold only by himself, was your only hope. Away with such bosh! A determined mind and a wet towel will accomplish more than all the nostrums on the globe. I once knew three bed-ridden brothers—splendid fellows, too,—who had been victims five, eight and twelve years. They are all well now. Cured by a course at a “Water Cure.”

One of the worst masturbators I ever knew was married at forty, and is now a healthy and happy husband and father. Another, who seriously contemplated castration as the only relief, is now a healthy and thriving lawyer.

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Indulge only in Wedlock.

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O. S. Fowler, in his matchless work, "Science of Life," advises all victims to desist at once, and as soon as approximate health has returned, to marry, and allow a moderate and natural gratification of the sexual desires to complete the restoration of health, which it will surely do with a fair chance, and total abstinence from vice.

## PART IV.

## FEMALE SELF-ABUSE.

THE brightest sight the human eye can rest upon; the sweetest picture the human mind can paint, is a bevy of happy innocent girls; in fact they are considered the typical representatives of innocence and purity. Oh, that it were possible to always keep them thus! but the demon of evil is always abroad, and even these little flowers of humanity must feel the sting of his poisoned dart; that too, without a warning word or a kind friend to point out the danger until it is, often, forever too late.

We say it with regret, with pain, with downright sorrow, that many, alas! too many of these darling little innocents are being led astray, and into this most contemptible of all vices. What! says some fond mother, not my little daughters. It must be the daughters of some one else. No, we mean *your*

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The Shame of Discovery—Vice Detected.

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daughters; and if we are mistaken, happy will it be for you and them. The little girls and young women are dying by thousands; going into declines; suffering from a hundred ills, all because they are victims of this detestable vice, and their mothers are so blinded that they cannot detect it.

Self-abuse among young females exists, and in treatment of maladies many physicians seem ignorant of its existence.

All young girls ailing should be questioned, their acts carefully scrutinized, and nothing left undone that may help give a true analysis of the case.

Physicians should have these things in mind when called upon to furnish a remedy for the afflictions of young girls. The symptoms by which self-abuse are made known, are : emaciation; pale complexion; whiteness of the teeth; discoloration around the eyes, which are sunken and dull; inflated, flabby, discolored physiognomy; general feeling of languor, and oppression and panting on the least exertion:

Boarding and day schools are sources of untold mischief. The evidences of it are seen in letters from twelve and fourteen-year-old girls, who use the most extravagant, gross and passionate expressions. Read-

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Origin of Many Female Diseases.

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ing trashy novels, and the clandestine reading of impure books, which latter are now so profuse and easily distributed, render the work of corruption more certain and complete.

The genital organs are capable of excessive action, the same in girls as with boys. The young are always liable to find out this source of morbid pleasure, and early begin to exercise themselves for self-gratification. Girls are often led to this by a kind of instinct. The habit is so easily acquired and practiced, and so little suspected, that it may well excite astonishment and alarm. The physicians often find it difficult to discover the cause of many of the female diseases for which they are called to prescribe. Without knowledge of their source, they prescribe without avail.

The beauty of form, which is the glory of females, is too often impaired by this secret sin. The moral aspects are similar to those seen in the male sex. The absence of the seminal secretion in woman furnishes no reason to presume that this practice is less ruinous in females than in man. The facts bear us out in the assertion that at least fifteen cases out of every twenty of "whites," are the effects of self-abuse; and that chronic inflammation of the womb,



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Mental and Moral Symptoms.

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so common, most frequently owes its origin to excesses of this nature.

A single case of self-abuse will bear its fruits in the corruption of others. Hence its frequency in those places where the young are gathered together.

Young persons who prefer solitude should be suspected and watched. It is not natural for a sound person to be alone. The genus human is organized on the social basis; he is emphatically a social being, and loves company. The solitary habits of young people should be noted as an unfavorable sign, for self-abuse leads to solitude. The practice of masturbation is indulged soon after retiring or just before rising. At these times the masturbator may be surprised in the act. Her hands are always under cover, and usually she prefers to hide her head the same way. As soon as she touches the bed she becomes inflamed, but appears in a profound slumber. This spell should be broken, when suspicioned, in every case. It gives assurance of something wrong. The entire covering of the body and cuddling of the extremities often contributes to undue excitement of the vital organs. This pretended sleep often serves to betray her. When taken in the act, she may

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Solitary Habits Should Awaken Suspicion.

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appear slightly perturbed, blush, and be covered with perspiration not warranted by the temperature of the room or any other visible cause.

This practice prevails in alarming ratio among factory operatives. Even the daughters of the best educated have been placed in insane asylums on account of it.

Little girls under twelve years of age are often seen playing with their mates, who most of the time have their hands under their clothes upon their vital parts.

It is no uncommon thing to see girls who have, physically and mentally, become impaired by this worst of sins. Nature never intended that our young women, who have been furnished with good bodies, and fine complexions, should become dwarfed and pallor-stricken, even before mid-life. One of the greatest dangers which beset young women, is that of lascivious thoughts, which seem to come unbidden, and which if encouraged, tempt to immoral acts. Many a young woman is made nervous and feverish by entertaining lewd thoughts. This feverish excitement wears out the nervous system, and shuts out the noblest elements of womanhood. Great efforts should be made to overcome this voluptuous reverie.

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Different Cases—Virgin Purity.

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We could give instances without number of different cases reported, to show the prevalence and destructive nature of this vice among girls. We have said enough we think to startle parents, and arouse their precaution against it. Virgin purity is beyond price, and to preserve it at all hazards should be our aim.

## PART V.

## THE SOLITARY VICE—SEXUAL POVERTY.

MAN is the highest type of animal life. He is endowed with greater capacity and power, and if he had always lived a perfect life he would transcend the lower animals as much sexually as he does in mental and moral gifts. Seldom do we find signs of impaired gender in the voices of animals, while man's, with very few exceptions, is husky and broken.

The voices of animals are true to the gender of the species, while the voice of man is resounding in every key of the gamut, from end to end of the scale. Some voices are piping while others are clamorous—the most of them are unnatural. In voice and form the females are in a worse condition.

Few men are straight in body, strong of limb, commanding in appearance. Few women are robust, blithe and gracious. Fine specimens of manhood are

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Female Forms—Male Forms

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uncommon, and the physical state of our women is altogether alarming. Their organs of reproduction are weakened, the frame bent, and all the parts seem ready to collapse. In addition to this, the mind is "ill at ease," and the soul is in misery.

The sexual ailment is the great evil of the social body. Signs of it may be seen by any observing person. Blanched faces and changed color about the eyes, are everywhere to be taken as evidence of this disease. Emissions during the hours of sleep, or steady vent day and night, prove destructive to health and comfort of the single men. Married men are reduced by this same cause. Marriage is not proof against this disability. When it takes hold it runs on through all the ages of man. It has a firm grip on the vitals of the societary body, and holds on with the might of an inveterate foe. The liveliest imagination fails to measure the magnitude of this evil. Before this incubus the genius of man and the loveliness of woman vanishes as the elements before the magician's wand. Poor, short-lived man ! Where is your command of wisdom, your knowledge of holiness?

The habit of self-pollution, now almost universal,

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Sexual Ailments—Its Demoralizing Evils.

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is the bitter curse of society. All points of Nature's great law of health and beauty are violated in the people's practical life. Witness on every hand, in all houses, the wreck of mind and matter in the persons of cherished ones. Were it not shocking and hard on false pride, very many boys and girls would admit their experiences in this respect. This is just what they ought to do, and pray for relief. Many students in institutions of learning are without reason in the premises, and practice masturbation without realizing that it is a crime against Nature and fatal to physical life.

How many will say they do not practice this habit, but show their guilt in some other way. It is a fruitful source of ill-health among our young men. Those in charge of hospitals, and the physicians generally, will admit this fact. A spoonful of semen is worth more to the body than a ladle of blood from the heart. By the loss of semen the vitality of the system is reduced in the ratio of forty to one. At this rate, the victim of masturbation must succumb in the earlier years of manhood.

No matter how robust the constitution, it must only a little later on give way to this waste. Those not

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The Wasting of Vitality--Seminal Losses.

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naturally strong must speedily run down in mind and body beyond all hope of relief. The vitality of the body requires thought and care for its supply and waste. Seminal losses draw at the fountain-head of life, and open the way for other diseases. Thus the whole being becomes demoralized after puberty in the persons of young men on account of this vile habit. Those in the vigor of manhood lose their energy and relish of life by too frequent discharges of this vital element. There is no greater cause of insanity. It reduces the power of digestion, and puts the stamp of disease in the system. The ills bred by it are consumption, spinal complaints, aching eyes, nervous headache, and other forms of disease.

Constipation is caused by it, as also sour stomach, flatulence, liver trouble, morbidity and melancholy. Self-pollution of parents is seen years afterward in children which die of summer complaints in infancy. By this means the unborn are cheated out of their birth-rights.

It stupefies the brain and the faculties of the whole being. It casts a shadow over the life, and renders the person unfit for social contact. It drives out the natural vivacity of human nature, and fills the void

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The Causes of Insanity.

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with bad impulses. It creates moroseness—confuses the thoughts—fires the temper. As a cause of insanity it is most active. In a Massachusetts insane asylum, in 1838, twenty-four out of one hundred and twenty-eight males, were confined there as victims of this secret vice. The Worcester asylum, in 1836, reported, as most prolific causes of insanity, the habits of intemperance and masturbation. Dr. Woodward says of this latter, that “no cause is more influential in producing insanity.”

The condition of men who are joined to this practice is deplorable in the extreme. They are worse off than those who live on the common plane of the prostitute. Undue excitement of the vital organs creates restive and feverish conditions in the whole system. It saps the vital principle, and the body dwindles to a mere shell, all brightness about it being vitiated. As with a millstone about the neck, the victim is drawn under the current and disappears from view. With alarm many splendid young men indulging this habit will sometime cry out, “My God! what shall I do? I am going mad!”—as in the case of one who was driven to insanity by it. They may give all they have for what they have lost,



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It Destroys the Matrimonial Sentiment.

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and then not find it. Think of this, young men,—you who have commenced this sin in moderate degree. Halt where you are, that you may be saved from the abomination. It creates sexual nausea, and destroys the desire for marriage. It hinders natural growth of the sexual organs in both sexes, as it banishes the spirit which made them. The vital organs are *priori* love organs. Back of these the love element dwells. That which weakens the love element, reacts against the organs of love. And this is usually the cause of the difficult menstruation among young girls of the present day. It brings to youth the languor of age. It detracts from all the high moral qualities of manhood, and all that is beautiful in woman. It is the blight of graciousness and refinement. It destroys dignity and personal excellence. It does away with female loveliness, and makes light of purity. It develops vulgarity in both sexes. Its effect upon the young is similar to that of emasculation on animals: they are stripped of the glory of sex, and laid under the ban of insignificance; they become inefficient, careless, and unfortunate in design and action. The vice breeds all manner of trouble, from pain to poverty. It makes social drones, as it

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The Transmitting Period—Need of Timely Knowledge.

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paralyzes the faculties and powers. It kills, often beyond resurrection, the natural sweetness of disposition in girlhood, changes the voice, and dwarfs the body. It exhausts the fine love-nature of girls, and the interest which they have in their kind. It makes a laughing-stock of the female sex and virtue. It takes from girls their delicacy, and leaves them at the mercy of impulse, blinded by ignorance. It makes girlhood dull and uninteresting, causes aversion to matrimony, and increases the number of celibates.

In relation to early sexual association, it cannot be doubted, that when the instinct of reproduction begins to be developed, the reserve which parents, relatives, and guardians adopt on this subject, is often the means of producing injurious effects, because a system of concealment on this subject, as observed in a preceding chapter, is quite impracticable. Discoveries made by young persons in obscene books, the unguarded language or shameless conduct of grown up persons, have the most fatal consequences.

Parents and teachers ought, therefore, at the earliest period, to give rational explanations as to the motive of the object of the sexual functions, the mechanism of reproduction in various vegetable and animal be-

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Sacred Duty of Parents—Drain of Vital Forces.

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ings, and the fatal consequences to which the abuse of these functions may lead. In doing this it would be as stupid as injurious to employ the slightest degree of false representation, or even what is called moralizing, which is only the contemptible cant of beings who cannot reason. Young persons should avoid the evils of licentiousness.

Keep the imagination from impure thoughts. Characters are ruined, homes made desolate, and fond hearts broken, by this negligence. Keep your self-respect at all times in your mind; mingle not in impure places. Many a young person indulges their imagination in wandering where they cannot follow in person; in hearing what they dare not tell; in seeing what shame would forbid them to disclose; and in seeking what modesty would blush to reveal. These flights of unbridled fancy cannot be indulged in with safety; they are the prolific source of crime and sin, and shame, and he who supposes that such humoring of the imagination is not wrong, may and probably will, live to repent of its gratification. This vice cannot be stayed by ignorance. Parents have an utter disregard for their duty, who do not warn their children in time to save them from destruction.

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Cause of Nervous Ailments.

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No cause produces so much insanity as is attested by the catalogues of our institutions. The brain and nerves are the instruments of the mind, and all our capacities come through them. They are indirectly in sympathy with the sexual organs, so that self-abuse is most fatal to sensation and intellect. It causes more nervous ailments than all other causes combined. It renders its victims morbid, confused, and hardly conscious of what they do, wild with false excitement, and trembling all over on slight occasions. Every indulgence weakens hope, and is like rowing down the Niagara rapids, instead of towards their banks. Now is the accepted time to stop, and stop short. Some advise occasional enjoyment, (but it should be condemned, as every indulgence augments passion and weakens resistance.) If you cannot stop now you never can. [Summon every energy—adopt at once perfect continence; it is your only hope.] Why will you go on when you know that a life of misery awaits you?

Will you, for this low-lived, animal gratification, give up all your intellectual endowments and physical powers? Stop now, or you are ruined forever, and no power on earth can save you. [Flee at once to perfect continence—your only city of refuge.] Look not back

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Indulgence is utter ruin—The Pledge of Chastity.

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toward Sodom, lest you die. Why will you go on to suicide? O son and daughter of sensuality, are you of no value? Snatch the priceless gem of your natures from its impending destruction. *Indulgence is utter ruin.* [*Abstinence or death* is your only alternative.] *Stop now and forever*, or abandon all hope. Which do you choose? Which path do you take? Up or down? If down, "Good-bye;" if up, here is your life-long pledge and *anchor of hope*. Here alone, and known only to myself and my Maker, with the dreadful past stretching back into past indiscretions, with a dark and yawning chasm before me on the one hand, and a bright sunny landscape on the other; with the life-throb still resounding through my vitals; with the breath of life still trying to sustain me—and better still, with the vital spark of intellect still unclouded—shattered though I am, loathsome in the sight of man and lowered in the sight of God; realizing my weakness, and praying for a return of strength, *I pledge myself to total abstinence from sexual abuse.* I promise to turn my face toward the sunny fields of right, and hope the horrors of the past may never rise before me except to warn me not to weaken in this holy resolve. I take this pledge in all

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When and How Should Youth Learn Sexual Truths

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sincerity ; I know it is my only hope ; I will keep it inviolate. I will banish all unclean thoughts and feelings, and indulge only in holy wedlock. I will again press forward in the road of intellectual attainment and moral progression, and all the more eager because of this hindrance. I drop but this one tear over the past, and then bury both my sin and shame in future efforts of self-improvement and labors of love. I yet will rise. As mourning over my fall does not restore, but unnerves resolution and cripples effort, I cast the mantle of forgetfulness over the past—have now to do only with the future—but must not remain a moment passive or idle. I have a great work before me, to repair my shattered constitution, which is the work, not of a day, but the remainder of my life ; and also recover my mental and moral standing, and if possible, to soar higher still,

“And departing, leave behind me  
Footprints in the sands of time.”

There is a best time for youth to get sexual knowledge. What principle proclaims it ? Is the policy of allowing them to learn as little and late as possible the true one ? The existing amount of sexual depravity utters an appalling *No*, and its condemna-

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Teachers Responsibility.

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tion is terrific. Any change must needs be for the better. Ignorance might be bliss if it suppressed this feeling, which is there equally with and without it. Knowledge can guide and sanctify, but ignorance can neither extirpate nor materially lessen this burning faculty. Nature compels children to learn sometime and somehow ; if not by books and teachers, then by "sad experience," but at all events they cannot remain in ignorance. Then had they not better learn sexual truths as they learn other lessons, from books and by the aid of competent instructors?

Teachers in the public schools dare not even hint at these things, because ignorant directors and parents would howl, Obscenity ! Indecency ! Vulgarity ! The minister in the pulpit would rather risk his life than endanger his reputation by broaching this "tabooed" subject.

The uneducated mother and father do not feel qualified to instruct their children in this respect, and as likely as not are still tainted with similar vices, while the educated are oftentimes prevented by a sickly prudery. Meanwhile the poor little innocents suffer on and grow into a life of sickness, sorrow, shame and insanity.



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• Parents should Impart Sexual Law to their Children.

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Teachers, if you love humanity, urge the mothers and fathers of your little flock to not only allow you to instruct them, but to assist you. Ministers, if right is right and wrong is wrong, and you are harnessed in the fight against evil, quietly urge your parishioners at some special meeting to look after this important lesson. Parents, if you love your little ones and desire their purity, health, and success in life, throw all diffidence to the winds, and do your duty from now henceforward; and if you do not feel qualified, ask your physician to secure you a good work on this important subject, and when secured, study it carefully, and you will never hesitate again.

Knowledge should precede practice in all departments. Knowledge of law should precede the practice of law. Knowledge of medicine should precede the practice of medicine. Knowledge of the arts should precede the practice of the arts. So should knowledge of the sexual organs precede the earliest possible use or abuse of them. Puberty brings this experience, and should be preceded by sexual instruction. Could anything be clearer? Has this reasoning any flaw? This amatory sentiment should be educated as fast as nature develops it. This conclusion can neither be gainsaid nor resisted.



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Sexual Education of Girls—Duty of Right-minded People.

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To the sexual education of girls these principles apply with redoubled force. At what age do you wish your parents or instructors had taught you? Teach your children earlier than that; for children of to-day develop younger than in your day, and know ten times more than you give them credit for.

Professor William Denton, in his lecture on intemperance, touches this and other branches of intemperance fearlessly, and it is gratifying to see how well the people are beginning to stand it.

All adults should teach and guard juveniles; every youth should be precious to all adults. If parents do not warn and save them, others should. Every adult member of every community is under special obligations to preserve all juveniles; all elders should try to save all juniors. If any one knows any special means better than any other, then let that means be known, and let all right-minded people unite and resolve themselves into a "committee of the whole" on the preservation of our youth. Those who are older and reckless in vice, have taught these little ones the wrong; then let all attempt to snatch these precious brands from this terrible burning. Editors, you too have something to do in this respect. Do not think

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Efforts to Save the Sexually Fallen.

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your duty done by admitting the foul and corrupting "ads." of a few specialists. The people want prevention, not medicine; instruction, not ridicule. See that you do your duty.

It is the protection of the innocent little ones, by preventing the sowing of seeds of vice, that this chapter has to deal, and not with the cure of the confirmed masturbator of either sex; that must be left for another chapter—the all-important pledge of total abstinence being the first great step; but inasmuch as it is infinitely harder to reclaim the inebriate than to train the child in temperance, so must the efforts be correspondingly greater to save the person who is sexually fallen. The hopes of the nation for a great and general temperance reform, lie not in legislation as much as in education; so too the hope of a purer minded, better sexed, healthier race of people, lies in the proper education and training of our precious boys and girls; and may an army of wise teachers rise up to assist, and a nation of little ones heed and cherish the lessons taught, is the wish and prayer of every true philanthropist.

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What Mankind Require.

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## PART VI.

## GENERATION.

THE subject of generation is not only interesting as a branch of science, but it is so connected with the happiness of mankind that it is highly important in a practical point of view. Such, to be sure, is the custom of the age, that it is not considered a proper subject to investigate before a popular assembly, nor is it proper to attend to the calls of nature in a like place; yet they must and ought to be attended to, for the good, the happiness of mankind require it; so, too, for like reason the subject of generation ought to be investigated until it be rightly understood by all people, but at such opportunities as the good sense of every individual will easily decide to be proper. This we presume to say, not simply upon the abstract principle that all knowledge of nature's workings is useful, and the want of it disadvantageous, but from the

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What Mankind Require.

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known moral fact that ignorance of this process has in many instances proved the cause of a lamentable "mishap," and more especially as it is essential to the attainment of the great advantages which it is the chief object of this work to bestow upon mankind.

People generally, as it was the case with physicians until late years, entertain a very erroneous idea of what takes place in the conception.

Hence it is necessary to correct a long held and widely extended error. But this we cannot expect to do by simply saying it is an error. Deeply rooted and hitherto undisputed opinions are not so easily eradicated. If we would convince any one that the steps in one of the most recondite processes of nature are not such as he has always believed, it will greatly serve my purpose to show what these steps are. We must first prepare him to be reasoned with, and then reason the matter all over with him. We must point out the fact which disprove his opinion, and show that our own is unattended with difficulties.

But what can be more obvious than that it is absolutely impossible to explain any process or function of the animal economy, so as to be understood, before the names of the organs which perform this function

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Function of the Animal Economy.

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have been defined, that is, before the organs themselves have been described. Now it is well known to every anatomist, and indeed it may be obvious to all, that in describing any organ or system of organs, we must always begin with some external and known parts, and proceed regularly, step by step, to the internal and unknown. As in arithmetic, "everything must be understood as you go along."

Fully to effect the object of this work, it is therefore a matter of necessity that we give an anatomical description of certain parts—even external parts—which some, but for what I have just said, might think it useless to mention. It is not to gratify the idle curiosity of the light-minded that this book is written; it is for *utility* in the broad and truly philosophical sense of the term; nay, farther, it shall, with the exception of here and there a little spicing, be confined to *practical utility*. We shall therefore endeavor to treat of the subject in this chapter so as to be understood, without giving any description of the male organs of generation; though I hold it an accomplishment for one to be able to speak of those organs, as diseases often put them under the necessity of doing, without being compelled to use low and vulgar language. But we must

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Female Organs Described.

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briefly describe the female organs; in doing which, we must, of course, speak as do other anatomists and physiologists; and whoever objects to this will discover more affectation and prudery than good sense and good will to mankind.

The adipose or fatty matter immediately over the share-bone, forms a considerable prominence in females, which at the age of puberty is covered with hair, as in males. This prominence is called Mons Veneris.

The exterior orifice commences immediately below this. On each side of this orifice is a prominence continued from the mons veneris, which is largest above and gradually diminishes as it descends. These two prominences are called the Labia Externa, or external lips. Near the latter end of pregnancy they become somewhat enlarged and relaxed, so that they sustain little or no injury during parturition. Just within the upper or anterior commissure, formed by the junction of these lips, a little round oblong body is situated. The body is called the clitoris. Most of its length is bound down, as it were, pretty closely to the bone; and it is of very variable size in different females. Instances have occurred where it was so

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Principal Seat of Pleasure.

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enlarged as to allow the female to have venereal commerce with others; and in Paris this fact was once made a public exhibition of to the medical faculty. Women thus formed appear to partake in their general form of the male character, and are termed hermaphrodites. The idea of human beings called hermaphrodites, which could be either father or mother, is doubtless erroneous. The clitoris is analogous in its structure to the penis, and like it, is exquisitely sensitive, being as it is supposed, the principal seat of pleasure. It is subject to erection or distension, like the penis, from like causes.

The skin which lines the internal surface of the external lips is folded in such a manner as to form two flat bodies, the exterior edges of which are convex. They are called the nymphæ. They extend downwards, one on each side, from the clitoris to near the middle of the external orifice, somewhat diverging from each other. Their use is not very evident. The orifice of the urethra (the canal, short in females, which leads to the bladder) is situated an inch or more further inward than the clitoris, and is a little protuberant.

Passing by the external lips, the clitoris, the nymphæ, and the orifice of the urethra, we come to the

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Menstrual Fluid.

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membrane called the hymen. It is situated just at or a trifle behind the orifice of the urethra. It is stretched across the passage, and were it a complete septum, it would close up the anterior extremity of that portion of the passage which is called the vagina. But the instances in which the septum or partition is complete are very rare, there being in almost all cases an aperture either in its centre or more frequently in its anterior edge, giving the membrane the form of a crescent. Through this aperture passes the menstrual fluid. Sometimes, however, this septum is complete, and the menstrual fluid is retained month after month, until appearances and symptoms much like those of pregnancy are produced, giving rise perhaps to unjust suspicions. Such cases require the simple operation of dividing the hymen. In many instances the hymen is very imperfect, insomuch that some have doubted whether it is to be found in the generality of virgins. Where it exists, it is generally ruptured in the first intercourse of the sexes, and the female is said to lose her virginity. In some rare instances it is so very strong as not to be ruptured by such intercourse, and the nature of the difficulty not being understood, the husband has sued for a divorce. But



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Imperfect Hymen—Uterus, where Situated

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everything may be put to rights by a slight surgical operation. The parts here described are among those called the external parts of generation.

The internal organs of generation consist in the female, of the vagina, the uterus, the ovaries and their appendages.

The vagina is a membranous canal, commencing at the hymen and extending to the uterus. It is a little curved, and extends backwards and upward between the bladder, which lies before and above it, and that extreme portion of the bowels called the rectum, which lies behind it. The coat of membrane which lines the internal surface of the vagina forms a number of transverse ridges. The ridges are to be found only in the lower or anterior half of the vagina, and they do not extend all around the vagina, but are situated on its anterior and posterior sides, while their lateral sides are smooth.

The uterus or womb is also situated between the bladder and the rectum, but above the vagina. Such is its shape that it has been compared to a pear with a long neck. There is, of course, considerable difference between the body and the neck, the first being twice as broad as the last. Each of these parts is

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Fallopian Tubes.

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somewhat flattened. In subjects of mature age who have never been pregnant, the whole of the uterus is about two inches and a half in length, and more than an inch and a half in breadth at the broadest part of the body. It is near an inch in thickness. The neck of the uterus is situated downwards, and may be said to be inserted into the upper extremity of the vagina. It extends down into the vagina the better part of an inch. In the uterus is a cavity which approaches the triangular form, and from which a canal passes down through the neck of the uterus into the vagina. This cavity is so small that its sides are almost in contact. So that the uterus is a thick, firm organ for so small a one. Comparing the cavity of the uterus to a triangle, we say the upper side or line of this triangle is transverse with respect to the body, and the other two lines pass downwards and inward, so that they would form an angle below, did they not before they meet take a turn more directly downwards to form the canal just mentioned. In each of the upper angles. there is an orifice of such size as to admit of a hog's bristle. These little orifices are the mouths of two tubes called the fallopian tubes, of which more will be said presently. The canal which passes through the

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The Ovaries.

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neck of the uterus, connecting the cavity of this organ with that of the vagina, is about a quarter of an inch in diameter. It is different from other ducts, for it seems to be a part of the cavity from which it extends, inasmuch as when the cavity of the uterus is enlarged in the process of pregnancy, this canal is gradually converted into a part of that cavity.

The lower extremity of the neck of the uterus is irregularly convex and tumid. The orifice of the canal in it is oval, and so situated that it divides the convex surface of the lower extremity of the neck in two portions, which are called the lips of the uterus. The anterior is thicker than the posterior. The orifice itself is called *os tinæ* or *os uteri*, or in English, the mouth of the womb. When the parts are in a weak, relaxed state, the mouth or neck of the uterus is quite low, and in almost all cases it may be reached by a finger introduced into the vagina, especially by a second person who carries the hand behind.

The ovaries are two bodies of a flattened or oval form, one of which is situated on each side of the uterus, at a little distance from it, and about as high up as where the uterus becomes narrow to form its neck. The longest diameter of the ovarium is about

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The Ovaries.

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an inch. Each ovarium has a firm coat of membrane. In those who have not been pregnant, it contains from ten to twenty *vesicles*, which are little round bodies, formed of a delicate membrane, and filled with a transparent fluid. Some of these vesicles are situated so near the surface of the ovarium as to be prominent on its surface. They are of different sizes, the largest nearly a quarter of an inch in diameter.\*

In those in whom conception has ever taken place, some of these vessels are removed, and in their place a cicatrix or scar is formed, which continues through life. However, the number of cicatrices does not always correspond with the number of conceptions. They often exceed it, and are sometimes found where conception has not been known to take place. The fallopian tubes are two canals four or five inches in length, proceeding from the upper angles of the cavity of the uterus, in transverse direction in respect to the body. Having so proceeded for some distance, they turn downwards towards the ovaries. At their com-

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\* The vesicles here mentioned are the so-called Graafian vesicles, or ovisacs, each of which contains in its interior a little ovum or egg. In the human female the ovum is extremely minute, so as only to be visible with the aid of a lens. The Graafian vesicles are not limited to a certain small number, as was formerly thought, but continue to be formed in the ovaries, and to discharge at intervals mature ova during the whole of the fruitful period of life.—G. R.

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Menstruation.

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mencement in the uterus they are very small, but they enlarge as much as they progress. The large ends which hang loose, terminate in open mouths, the margins of which consist of fimbriated processes, and nearly touch the ovaria.

We are now prepared to treat of conception. Yet, as menstruation is closely connected with it, and as a knowledge of many things concerning menstruation may contribute much to the well-being of females, for whom this work is at least as much designed as for males, I shall first briefly treat of this subject.

*Menstruation.*—When females arrive at the age of puberty they begin to have a discharge once every month, by way of the vagina, of the color of blood. This discharge is termed the menses. To have it, is to menstruate. The age at which menstruation commences varies with different individuals, and also in different climates. The warmer the climate the earlier it commences and ceases. In temperate climates it generally commences at the age of fourteen or fifteen, and it ceases at forty-four, or a little later.\*

Whenever it commences the girl acquires a more

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\* Dr. Charasse, on p. 94, of his "Advice to a Wife" (published by W. H. Smith & Son), gives instances of very early menstruation and consequent fecundity.—[Publishers' note.

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Amount of Discharge—Avoiding Exposures.

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womanly appearance. It is a secretion of the uterus, or in other words, the minute vessels distributed to the inner coat of the uterus, select as it were, from the blood, and pour out in a gradual manner the materials of this fluid. It has one of the properties, color, of blood, but it does not coagulate, or separate into different parts like blood, and cannot properly be called blood.\* When this discharge is in all respects regular, it amounts in most females to six or eight ounces, and is from two or four days' continuance. During its continuance the woman is said to be unwell, or out of order. Various unpleasant feelings are liable to attend it; but when it is attended with severe pain, as it not unfrequently is, it becomes a disease, and the woman is not likely to conceive until it be cured. During the existence of the "turns," or "monthlies," as they are often called, indigestible food, dancing in warm rooms, sudden exposure to cold or wet, and mental agitations, should be avoided as much as possible. The "turns" do

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\* "The menstrual discharge," says Dr. Kirks, "consists of blood effused from the inner surface of the uterus, and mixed with mucus from the uterus, vagina, and the external parts of the generative apparatus. Being diluted by this admixture, the menstrual blood coagulates less perfectly than ordinary blood; and the frequent acidity of the vaginal mucus tends still further to diminish its coagulability."—*Handbook of Physiology*, 8th ed., p. 727, 1874.—L. G. R.

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Menstrual Discharge.

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not continue during pregnancy, nor nursing, unless nursing be continued after the "turns" recommence.

Some women, it is true, are subject to a slight hemorrhage, that sometimes occurs with considerable regularity during pregnancy, and which has led them to suppose they have their turns at such terms ; but it is not so ; the discharge at such times is real blood.\*

The use of the menstrual discharge seems to be, to prepare the uterine system for conception. For females do not become pregnant before they commence, nor after they cease having their turns ; nor while they are suppressed by some disease, by cold, or by nursing.

Some credible women, however, have said that they become pregnant while nursing, without having had any turn since their last lying-in. It is believed that in these cases they had some discharge, colorless, perhaps, which they did not notice, but which answered the purposes of the common one. Women are not nearly so likely to conceive during the week before a monthly, as during the week immediately after.†

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\* Consult on the whole of this Dr. Chavasse's book, pp. 91-101, where full details are given.—[Publishers' note.

† See however, Dr. Bull's "Hints to Mothers," pp. 51-58, and 127-129 (published by Longman, Green & Co.).—[Publishers' note.



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The Male in Conception.

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But although the use of this secretion seems to be to prepare for conception, it is not to be inferred that the reproductive instinct ceases at the "turn of life," or when the woman ceases to menstruate. On the contrary, it is said that this passion often increases at this period, and continues in a greater or less degree to an extreme age.

*Conception.*—The part performed by the male in the reproduction of the species consists in exciting the organism of the female, and depositing the semen in the vagina. Before we inquire what takes place in the females, we propose to speak of the semen.

This fluid, which is secreted by the testicles, may be said to possess three kinds of properties—physical, chemical, physiological. Its physical properties are known to every one,—it is a thickish, nearly opaque fluid, of a peculiar odor, saltish taste, etc. As to its chemical properties, it is found by analysis to consist of 900 parts of water, 60 of animal mucilage, 10 of soda, 30 of phosphate of lime. Its physiological property is that of exciting the female genital organs in a peculiar manner.

When the semen is examined by microscope, there can be distinguished a multitude of small animalculæ,



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Secretion of the Semen.

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which appears to have a rounded head and a long tail. These animalculæ move with a certain degree of rapidity. They appear to avoid the light and to delight in the shade. Leeuwenhoek, if not the discoverer of the seminal animalculæ, was the first who brought the fact of their existence fully before the public. With respect to their size, he remarked that ten thousand of them might exist in a space not larger than a grain of sand. They have a definite figure, and are obviously different from the animalculæ found in any other fluid.\* Leeuwenhoek believed them to be the beginnings of future animals—that they are of different sexes, upon which depends the future sex of the fœtus. Be this as it may, it appears to be admitted on all hands that the animalculæ are present in the semen of the various species of male animals, and that they cannot be detected when either from age or disease the animals are rendered sterile. “Hence,” says Bostock, “we can scarcely refuse our assent to the position that these animalculæ are in some way or other instrumental to the production of the fœtus.”

The secretion of the semen commences at the age

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\* See Dr. Carpenter's "Animal Physiology," p. 558 (published by H. G. Bohn); Nichol's "Human Physiology," pp. 253-255 (Published by Trubner & Co.).—[Publishers' note.

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Reproduction of Male and Female.

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of puberty. Before this period the testicles secrete a viscid, transparent fluid, which has never been analyzed, but which is doubtless essentially different from semen. The revolution which the whole economy undergoes at this period, such as the tone of the voice, and development of hairs, the beard, the increase of the muscles and bones, etc., is intimately connected with the testicles and the secretion of this fluid.\* “Eunuchs preserve the same form as in childhood; their voice is effeminate, they have no beard, their disposition timid; and finally, their physical and moral character very nearly resembles that of females. Nevertheless many of them take delight in venereal intercourse, and give themselves up with ardor to a connection which must always be unfruitful.†

The part performed by the female in the reproduction of the species is far more complicated than that performed by the male. It consists in the first instance, in providing a substance which, in connection with the male secretion, is to constitute the fœtus; in furnishing a suitable situation in which the fœtus may be developed; in affording due nourishment for its growth; in bringing it forth, and afterwards furnish-

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\* Nichol's "Human Physiology," pp. 257, 256.—[Publishers' note.]

† Magendie's Physiology.—[Author's note.]

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A Case of Twins.

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ing it with food especially adapted to the digestive organs of the young animal. Some parts of this process are not well understood, and such variety of hypotheses have been proposed to explain them, that Drelincourt, who lived in the latter part of the 17th century, is said to have collected 260 hypotheses of generation.

It ought to be known that women have conceived when the semen was merely applied to the parts anterior to the hymen, as the internal surface of the external lips, the nymphæ, etc. This is proved by the fact that several cases of pregnancy have occurred when the hymen was entire. This fact need not surprise us, for, agreeable to the theory of absorption, we have to account for it only to suppose that some of the absorbent vessels are situated anterior to the hymen—a supposition by no means unreasonable.

There are two peculiarities of the human species representing conception which we will notice. First, unlike other animals, they are liable and for what has been proved to the contrary, equally liable—to conceive at all seasons of the year. Second, a woman rarely, if ever conceives until after having several sexual connections; nor does one connection in fifty

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Impregnation while the Hymen remains Entire.

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cause conception in the matrimonial state, where the husband and wife live together uninterruptedly. Public women rarely conceive, owing probably to a weakened state of the genital system, induced by too frequent and promiscuous intercourse.

It is universally agreed, that some time after a fruitful connection, a vesicle (two in case of twins) of one or the other ovary becomes so enlarged that it bursts forth from the ovary and takes the name of ovum, which is taken up, or rather received, as it bursts forth, by the fimbriated extremity of the fallopian tube, and is then conducted along the tube into the uterus, to the inner surface of which it attaches itself.\*

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\* Since Dr. Knowlton's work was written, the very important fact has been discovered that ova are periodically discharged from the ovaries in the human female and other animals, not in consequence of fruitful connection having taken place, as was formerly believed, but quite independently of intercourse with the male. Such a discharge of ova occurs in the lower animals at the time of heat or rut, and in women during menstruation. At each menstrual period, a Graafian vesicle becomes enlarged, bursts, and lets the ovum which it contains escape into the fallopian tube along which it passes to the uterus. "It has long been known," says Dr. Kirk, "that in the so-called oviparous animals, the separation of ova from the ovary may take place independently of impregnation by the male, or even of sexual union. And it is now established that a like maturation and discharge of ova, independently of coition, occurs in Mammalia, the periods at which the matured ova are separated from the ovaries and received into the fallopian tubes being indicated in the lower Mammalia by the phenomena of *heat or rut*; in the human female by the phenomena of *menstruation*. Sexual desire manifests itself in the human female to a greater degree at these periods, and in the female of mammiferous animals at no other time. If the union of the sexes takes place, the ovum may be fecun-

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Impregnation while the Hymen Remains Entire.

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Here it becomes developed into a full-grown fetus, and is brought forth about forty-two weeks from the time of conception, by a process termed parturition. But one grand question is, how the semen operates itself, or any part thereof, reaches the ovary, and if so, in what way it is conveyed to them. It was long the opinion that the semen was ejected into the uterus in the act of coition, and that it afterwards, by some unknown means, found its way into and along the fallopian tubes to the ovary. But there are several facts which weigh heavily against this opinion, and some that entirely forbid it. In the first place, there are several well attested instances in which impregnation took place while the hymen remained entire, where the vagina terminated in the rectum, and where it was so contracted by a cicatrix as not to admit the penis. In all these cases the semen could not have been lodged anywhere near the mouth of the uterus, much less ejected into it. Secondly, it has followed a connection where, from some defect in the male organs, as the urethra terminating some inches behind the end of the penis, it is clear that the semen

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dated, and if no union occur, it perishes. From what has been said it may therefore be concluded that the two states, heat and menstruation, are analogous, and that the essential accompaniment of both is the maturation and extrusion of ova." "Handbook of Physiology," page 724.—[G. R.]

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Tenacity of Male Semen.

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could not have been injected into the uterus, nor even near its mouth. Third, the neck of the unimpregnated uterus is so narrow as merely to admit a probe, and is filled with a thick tenacious fluid, which seemingly could not be forced away by any force which the male organ possesses of ejecting the semen, even if the mouth of the male urethra were in opposition with that of the uterus. But fourth, the mouth of the uterus is by no means fixed. By various causes it is made to assume various situations, and probably the mouth of the urethra rarely comes in contact with it.

Fifth, "the tenacity of the male semen is such as renders its passage through the small aperture in the neck of the uterus impossible, even by a power of force much superior to that which we may rationally suppose to reside in the male organs of generation."

Sixth, "Harvey and DeGraaf dissected animals at almost every period after coition, for the express purpose of discovering the semen, but were never able to detect the smallest vestige of it in the uterus in any one instance." \*

Aware of the insurmountable objection to this view of the manner in which the semen reaches the ovary,

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\* Dewees' Essay on Superfoetation.—[Author's note.]

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Animals at the Period after Coition.

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it has been supposed by some physiologists that the semen is absorbed from the vagina into the great circulating system, where it is mixed, of course, with the blood, and goes the whole round of the circulation, subject to the influence of those causes which produce great changes in the latter fluid.

To this hypothesis it may be objected, that while there is no direct evidence in support of it, it is exceedingly unreasonable, inasmuch as we can scarcely believe that the semen can go the whole round of circulation, and then find its way to the ovary in such a pure unaltered state as the experiments of Spallanzani prove it must be in, that it may impregnate.

A third set of theorists have maintained that an imperceptible something, which they have called *aura seminalis*, passes from the semen lodged in the vagina to the ovary, and excites those actions which are essential to the development of an ovum. Others again have told us that it is all done by sympathy. That neither the semen nor any volatile part of it finds its way to the ovary ; but that the semen excites the parts with which it is in contact in a peculiar manner, and by a law of the animal economy, termed sympathy, or consent of parts, a peculiar action commences in the ovary, by which an ovum is developed.

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Harmonizing Facts Relating to Conception

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To both these conjectures it may be objected that they have no other foundation but the supposed necessity of adopting them, to account for the effect of impregnation ; and further, "they make no provision for the formation of mules ; for the peculiarities of, and likeness to, parents, and for the propagation of predisposition to disease, from parent to child ; for the production of mulattoes," etc.

A fifth, and to me far more satisfactory view of the subject than any other, is that advanced by our distinguished countryman, Dr. Dewees, of Philadelphia. It appears to harmonize with all known facts relating to the subject of conception, and something from analogy may also be drawn in its favor. It is this: that there is a set of absorbent vessels leading directly from the inner surface of the *labia externa*, and the vagina to the ovaries, the whole office of which vessels is to absorb the semen and convey it to the ovaries.\*

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\* This view is not held at the present day. The commonly received doctrine now is that the seminal fluid enters the uterus, whether during the intercourse or after it, and passes along the fallopian tubes to the ovaries; and that fecundation takes place at some point of this course, most frequently in the tubes, but also at times in the ovary itself, or even, perhaps, in the uterus. It is essentially necessary for fecundation that the spermatozoa should come into actual contact with the ovum. "That the spermatozoa make their way toward the ovarium, and fecundate the ovum either before it entirely quits the ovisac or very shortly afterward;" says Dr. Carpenter, "this appears to be the general rule in regard to the Mammalia; and their power of movement must obviously be both vigorous and long continued to enable



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Female Seminal Fluid.

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I do not know that these vessels have yet been fully discovered, but in note on the sixteenth page of his "Essay on Various Subjects," the doctor says: "The existence of these vessels is now rendered almost certain, as Dr. Gartner, of Copenhagen, has discovered a duct leading from the ovary to the vagina."

Another question of considerable moment relating to generation, is from which parent are the first rudiments of the foetus derived.

The earliest hypothesis with which we are acquainted, and which has received the support of some of the most eminent of the moderns, ascribes the original formation of the foetus to the combination of particles of matter derived from each of the parents. This hypothesis naturally presents itself to the mind as the obvious method of explaining the necessity for the co-operation of the two sexes, and the resemblance in external form, and even in mind and character, which the offspring frequently bears to the male parent. "The principal objections," says Bostock, "to this hy-

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them to traverse so great an extent of mucous membrane, especially when it is remembered that they ascend in opposition to the direction of the ciliary movement of the epithelial cells, and to the downward peristaltic action of the fallopian tubes . . . There can be no doubt that it is the contact of the spermatozoa with the ovum, and in changes which occur as the immediate consequence of that contact, that the act of fecundation essentially consists."—"Principles of Human Physiology," 8th ed., p. 961, 1876.—G. R.

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Female Secretion in the Act of Coition.

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pothesis, independent of the want of any direct proofs of a female seminal fluid, are of two descriptions—those which depend upon the supposed impossibility of unorganized matter forming an organized being, and those which are derived from observations and experiments of Haller and Spallanzani, which they brought forward in support of their theory of pre-existent germs.

In relation to these objections we remark, first, that those whose experience has been with hale females, we suspect, can have no doubt but that the female organism increases like that of the male, until an emission of fluid of some kind or other takes place. But whether the secretion may properly be called semen, whether any part of it unites with the male semen in forming the rudiments of the fœtus, is another question. For my part, we are inclined to the opinion that it does not.\* We rather regard it as the result of exalted excitation, analogous to the increased secretion of other organs from increased stimulation; and if it be for any object or use, as it probably is, it is

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\* With regard to this secretion in the female, which has nothing of a seminal character, Dr. Carpenter observes: "Its admixture with the male semen has been supposed to have some connection with impregnation; but no proof whatever has been given that any such admixture is necessary."—"Human Physiology," p. 961.—[G. R.]

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Particles Derived From Each of the Parents.

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that of affording nature a means of relieving herself; or, in other words, of quieting the venereal passion. If this passion, being once roused, could not by some means or other be calmed, it would command by far too great a portion of our thoughts, and with many constitutions the individuals, whether male or female, could not conduct themselves with due decorum.

One fact which leads me to think that the female secretion in the act of coition is not essential to impregnation is, that many females have conceived, if their unbiassed testimony may be relied on, when they experienced no pleasure. In these cases it is more than probable that there was no orgasm, nor any secretion or emission of fluid on the part of the female.

As to the objection of the supposed impossibility of unorganized matter forming an organized being, we do not conceive that it weighs at all against the hypothesis before us, for we do not believe such a thing takes place, even if we admit that "the original formation of the foetus is a combination of particles of matter derived from each of the parents." What do, or rather what ought we to mean by organized matter? Not surely that it exhibits some obvious physical structure unlike what is to be found in inor-

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Rudiments of the Fœtus.

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ganic matter, but that it exhibits phenomena, and of course may be said to possess properties unlike any kind of inorganic matter. Matter unites with matter in three ways: mechanically, chemically and organically, and each mode of union gives rise to properties peculiar to itself. When matter unites organically, the substance or being so formed exhibits some phenomena essentially different from what inorganic bodies exhibit. It is on this account that we ascribe to organic bodies certain properties which we call physiological properties, such as contractility, sensibility, life, etc. When from any cause these bodies have undergone such a change that they no longer exhibit the phenomena peculiar to them, they are said to have lost these properties, and to be dead. A substance need not possess all the physiological properties of an animal of the higher orders, to entitle it to the name of an organized or living substance, nor need it possess the physical property of solidity. The blood, as well as many of the secretions, does several things, exhibits several phenomena, which no mechanical or mere chemical combinations of matter do exhibit. We must therefore ascribe to it certain physiological properties,

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The Living Fluid.

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and regard it as an organized, a living fluid, as was contended by the celebrated John Hunter. So with respect to the semen, it certainly possesses physiological properties, one in particular, peculiar to itself, namely, the property of impregnating the female; and upon no sound principle can it be regarded in any other light than as an organized, and of course a living fluid. And if the female secretion or any part of it unite with the male secretion in the formation of the rudiments of the fœtus in a different manner than any other substance would, then it certainly has the property of doing so, whether we give this property a name or not; and a regard to the soundest principles of physiology compels us to class this property with the physiological or vital, and of course to regard this secretion as an organized and living fluid. So, then, unorganized matter does not form an organized being, admitting the hypothesis before us as correct.

That an organized being should give rise to other organized beings under favorable circumstances as to nourishment, warmth, etc., is no more wonderful than that fire should give rise to fire when air and fuel are present. To be sure, there are some minute steps in the processes which are not fully known to us ; still, if they

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Observations of Haller and Spallanzani.

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ever should be known, we should unquestionably see that there is a natural cause for every one of them ; and that they are all consonant with certain laws of the animal economy. We should see no necessity of attempting to explain the process of generation by bringing to our aid, or rather to the darkening of the subject, any imaginary principle, as the *nisus formativus* of Blumenbach.

As to the "observations and experiments of Haller and Spallanzani," we think with Dr. Bostock, that they weigh but little, if any, against the theory before us. We shall not be at the labor of bringing them forward, and showing their futility as objections to this theory, for I am far from insisting on the correctness of it ; that is, we do not insist that any part of the female secretion, during coition, unites with the male semen in the formation of the rudiments of the fœtus.

The second hypothesis or theory, we shall notice, as to the rudiments of the fœtus, is that of Leewenhoek, who regarded the seminal animalcules of the male semen as the proper rudiments of the fœtus, and thinks that the office of the female is to afford

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Pre-existing Germs.

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them a suitable receptacle, where they may be supported and nourished until they are able to exist by the exercise of their own functions. This is essentially the view of the subject which we adopt, and which we intend to give more particularly presently.

We know of no serious objections to this hypothesis, nothing but the "extreme improbability," as its opponents say, "that these animalcules should be the rudiments of being so totally dissimilar to them." But we wish to know if there is more difference between a foetus and a seminal animalcule, than there is between a foetus and a few material particles in some other form than that of such animalcules?

The third hypotheses, or that of pre-existing germs, proceeded upon a precisely opposite view of the subject to that of Leeuwenhoek, namely, that the foetus is properly the production of the female; that it exists previous to the sexual congress with all its organs, in some part of the uterine system; and that it receives no proper addition from the male, but that the seminal fluid acts merely by exciting the powers of the foetus, or endowing it with vitality.

It is not known who first proposed this hypothesis; but strange as it may appear, it has had the support



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Manner of Impregnation.

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of such names as Bonnet, Haller and Spallanzani, and met with a favorable reception in the middle of the last century. Agreeable to this hypothesis, our common mother Eve contained a number of homuncules (little men) one within another, like a nest of boxes, and all within her ovaries, equal to all the number of births that have ever been, or ever will be, not to reckon abortions. Were we to bring forward all the facts and arguments that have been advanced in support of this idea, it seems to me I should fail to convince sound minds of its correctness; as to arguments against it, they surely seemed uncalled for. Having now presented several hypotheses of generation, some as to the manner in which the semen reaches or influences the ovary, and others as the rudiments of the fœtus, we shall now bring together those views which upon the whole appear to me the most satisfactory.

We believe, with Dr. Dewees, that a set of absorbent vessels extend from the innermost surface of the *labia externa*, and from the vagina to the ovary, the whole office of which is to take up the semen or some part thereof and convey it to the ovary. We believe, with Leeuwenhoek, that the seminal animalcules are the proper rudiments of the fœtus, and are perhaps



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Manner of Impregnation.

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of different sexes; that in case of impregnation one of them is carried not only to, but into, a vesicle of an ovary, which is in a condition to receive and be duly affected by it.\* It is here surrounded by the albuminous fluid which the vesicle contains. This fluid being somewhat changed in its qualities by its new-comer, stimulates the minute vessels of the parts which surround it, and thus causes more of this fluid to be formed; and while it affords the animalcule material for its development, it puts the delicate membrane of the ovary which retains it in its place upon the stretch, and finally bursts forth, surrounded probably by an exceedingly delicate membrane of its own. This membrane, with the albuminous fluid it contains and the animalcule in the center of it, constitutes the ovum or egg. It is received by the fimbriated extremity of the fallopian tube, which by this time has grasped the ovary, and is by this tube slowly conveyed into the uterus, to the inner surface of which it attaches

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\* The opinion that the spermatozoa of seminal filaments are real animalcules is now abandoned, but it is held by Dr. Carpenter and other authorities that they actually, as here stated, penetrate into the interior of the ovum. "The nature of impregnation," says Dr. Hermann, "is as yet unknown. In all probability it is, above all, essential, in order that it should occur, that one or more spermatozoa should penetrate the ovum. At any rate, spermatozoa have been found within the fecundated eggs of the most diverse species of animals."—"Elements of Human Physiology," translated from the 5th ed., by Dr. Gamgee, p. 534, 1875.—[G. R.]

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Seminal Animalcule.

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itself, through the medium of the membrane, which is formed by the uterus itself in the interim between impregnation and the arriving of the ovum in the way we have just mentioned.

The idea that a seminal animalcule enters an ovum while it remains in the ovary, was never before advanced, to my knowledge ; hence I consider it incumbent upon me to advance some reason for the opinion.

First, it is admitted on all hands that the seminal animalcules are essential to impregnation, since "they cannot be detected when either from age or disease the animal is rendered sterile."

Second, the ovum is impregnated while it remains in the ovary. True, those who never met with Dr. Dewees' theory, and who consequently have adopted the idea that the semen is ejected into the uterus, as the least improbable of any with which they were acquainted, have found it very difficult to dispose of the fact that the ovum is impregnated in the ovary, and have consequently presumed this is not generally the case. They admit it is certainly so sometimes, and that it is difficult to reject the conclusion that it is always so. Dr. Bostock—who doubtless had not met with Dewees' theory at the time he wrote, and

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Number of Animalcules in the Human Seman.

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who admits it is impossible to conceive how these men can find its way along the fallopian tubes, how it can find its way towards the ovary, farther, at most, than into the uterus, and consequently cannot see how the ovum can be impregnated into the ovary—says, “Perhaps the most rational supposition may be that the ovum is transmitted to the uterus in the unimpregnated state; but there are certain facts which seem almost incompatible with this idea, especially the cases which not unfrequently occur of perfect fœtuses having been found in the tubes, or where they escaped them into the cavity of the abdomen. Hence it is demonstrated the ovum is occasionally impregnated in the tubes (why did he not say ovaria?), and we can scarcely resist the conclusion that it must always be the case.” . . . “Haller discusses this hypothesis (Bostock’s ‘most natural supposition, perhaps’) and decides against it.” . . . “The experiments of Cruikshank, which were very numerous, and appear to have been made with the requisite degree of skill and correctness, led to the conclusion that the rudiment of the young animal is perfected in the ovarium.” . . .

“A case is detailed by Dr. Granville of a fœtus, which appears to have been lodged in the body of the

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The Doctrine of Sympathy.

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ovarium itself, and is considered by its author as a proof that conception always takes place in this organ."

The above quotations are from the third volume of Bostock's *Physiology*.

Now, as the seminal animalcules are essential to impregnation, and as the ovum is impregnated in the ovarium, what more probable conjecture can we form than an animalcule, as the real proper rudiment of the foetus, enters the ovum, where being surrounded with albuminous fluid with which it is nourished, it gradually becomes developed? It may be noticed that Leeuwenhock estimates that ten thousand animalcules of human semen may exist in a space not larger than a grain of sand. There can, therefore be no difficulty in admitting that they may find their way along exceedingly minute vessels from the vagina, not only to, but into, the ovum, while situated in the ovarium.

We think no one can be disposed to maintain that the animalcule merely reaches the surface of the ovum, \* and thus impregnates it. But possibly some may contend that its sole office is to stimulate the ovum,

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\*I say surface of the ovum, for it is probably not a mere drop of fluid, but fluid surrounded with an exceedingly delicate membrane.—[Author's note.]

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The Doctrine of Sympathy.

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and in this way set going that train of actions which are essential to impregnation. But there is no evidence in favor of this last idea, and certainly it does not so well harmonize with the fact that the offspring generally partakes more or less of the character of its male parent. As Dr. Dewees says of the doctrine of sympathy, "It makes no provision for the formation of mules; for the peculiarities of, and likeness of parents; and for the propagation of predisposition to disease from parent to child; for the production of mulattoes," etc.

Considering it important to do away with the popular and mischievous error that the semen must enter the uterus to effect impregnation, we shall, in addition to what has been already advanced, here notice the experiments of Dr. Haighton. He divided the fallopian tubes, in numerous instances and found that after the operation a fœtus is never produced, but that *corpora lutea* were formed. The obvious conclusions from these facts are that the semen does not traverse the fallopian tubes to reach the ovaria; yet that the ovum becomes impregnated while in the ovarium, and consequently that the semen reaches the ovum in some way, except by the

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An Instance of Superfoetation.

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uterus and fallopian tubes. We may remark, however, that a *corpus luteum* is not positive proof that impregnation at some time or other has taken place; yet they are so rarely found in virgins that they were regarded as such proofs until the time of Blumenbach, a writer of the present century.\*

“Harvey and DeGraaf dissected animals at most every period after coition, for the express purpose of discovering the semen, but were never able to detect the smallest vestige of it in the uterus in any one instance.”—*Dewees' Essay on Superfoetation*. The fact of superfoetation furnishes a very strong argument against the idea that the semen enters the uterus in impregnation.

A woman being impregnated while she is already impregnated, constitutes superfoetation. It is established beyond a doubt that such instances have occurred, yet those who have supposed that it is necessary for the semen to pass through the mouth of the uterine tube to produce conception have urged that super-

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\*A *corpus luteum* is a little yellowish body, formed in the ovary by changes that take place in the Graafian vesicle, after it has burst and discharged its contents. *Corpora lutea* were formerly considered a sure sign of impregnation, as they were thought to be developed only or chiefly in cases of pregnancy, but it is now known that they occur in all cases where a vesicle has been ruptured and an ovum discharged; though they attain a larger size and are longer visible in the ovary when pregnancy takes place than when it does not.—[G. R.]

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A Singular Case of Twins.

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fœtation could not take place, because, say they--and they say correctly--“so soon as impregnation shall have taken place, the *os uteri* closes and becomes impervious to the semen ejected in subsequent acts of coition.”

Dr. Dewees related two cases, evidently cases of superfœtation, that occurred to his own personal knowledge. The first shows that, agreeable to the old theory, the semen must have met with other difficulties than a closed mouth of the uterus,—it must have passed through several membranes, as well as the waters surrounding the fœtus, to have reached even the uterine extremity of a fallopian tube. The second case we will give in his own words :

“A white woman, servant to Mr. H. of Abington township, Montgomery county, was delivered about five and twenty years since of twins, one of which was perfectly white, the other perfectly black. When I resided in that neighborhood I was in the habit of seeing them almost daily, and also had frequent conversations with Mrs. H. respecting them. She was present at their birth, so that no possible deception could have been practised respecting them. The white girl is delicate, fair-skinned, light-haired and blue-



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The Uterus.

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eyed, and is said very much to resemble the mother. The other has all the characteristic marks of the African; short of stature, flat, broad nosed, thick-lipped, woolly-headed, flat-footed, and projecting heels; she is said to resemble a negro they had on the farm, but with whom the woman never would acknowledge an intimacy; but of this there was no doubt, as both he and the white man, with whom her connection was detected, ran from the neighborhood so soon as it was known the girl was with child."

We are aware that some have thought they had actually discovered semen in the uterine, while Ruysch, an anatomist of considerable eminence, who flourished at the close of the 17th century, asserted in the most unequivocal manner that he found the semen in its gross white state in one of the fallopian tubes of a woman, who died very soon after, or during the act of coition; but says Dewees, "The semen, after it has escaped from the penis, quickly loses its albuminous appearance, and becomes as thin and transparent as water. And we are certain that Ruysch was mistaken. Some alteration in the natural secretion of the parts was mistaken for semen. This was nowise difficult for him to do, as he had a particular theory to support, and



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Circumstances under which a Female is most likely to Conceive.

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more especially as this supposed discovery made so much for it. It is not merely speculative when we say that some change in the natural secretion of the parts may be mistaken for semen, for we have the testimony of Morgani on our side. He tells us he has seen similar appearances in several instances in virgins and others, who had been subject during their lives to leucorrhœa, and that it has been mistaken by some for male semen."

On the whole, we would say, that in some instances, where the mouth of the uterus is uncommonly relaxed, the semen may, as it were, accidentally have found its way into it; but that is not generally the case, nor is it essential to impregnation; and further, that whatever semen may at any time be lodged in the uterus, has nothing to do with conception. It is not consistent with analogy to suppose that the uterus has vessels for absorbing the semen and conveying it to the ovaria considering the other important functions which we know it performs.

The circumstances under which a female is most likely to conceive, are first, when she is in health; second, between the ages of twenty-six and thirty; third, after she has a season been deprived of those

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 Circumstances under which a Female is most likely to Conceive
 

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intercourses she had previously enjoyed; fourth, soon after menstruating. Respecting this latter circumstance, Dr. Dewees remarks, "Perhaps it is not erring greatly to say that the woman is liable to conceive at any part of the menstrual interval. It is generally supposed, however, that the most favorable instant is immediately after the catamenia have ceased." Perhaps this is so as a general rule; but it is certainly liable to exceptions,\* and he relates the following case, which occurred to his own notice :

"The husband of a lady who was obliged to absent himself many months in consequence of the embarrassment of his affairs, returned one night clandes-

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\* This view, which concerns a question of the utmost practical importance, is held at the present day by the great majority of physiologists. It is believed that although conception may occur at other times, it is much more likely to happen from intercourse a few days before or after the menstrual periods; that is to say, during the time when ova are in process of being ripened and detached from the ovaries, and before they perish and are conveyed out of the body. "There is a good reason to believe," says Dr. Carpenter, "that in the human female the sexual feeling becomes stronger at the period of menstruation; and it is quite certain that there is a greater aptitude for conception immediately before and after that epoch, than there is at any immediate period. This question has been made the subject of special inquiry by M. Raciborski, who affirms that the exceptions to the rule—that conception occurs immediately before or after or during menstruation—are not more than six or seven per cent. Indeed, in his latest work on the subject, he gives the details of fifteen cases, in which the date of conception could be accurately fixed, and the time of the last appearance of the catamenia was also known, and in all but one of them the correspondence between the two periods was very close."—"Human Physiology," p. 959. So, too, Dr. Kirke remarks, that "although conception is not confined to the periods of menstruation, yet it is more likely to occur within a few days after cessation of the menstrual flux than at other times,"—"Handbook of Physiology," p. 725.

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An Exceptional Case.

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tinely, his visit being only known to his wife, his mother, and myself. The consequence of this visit was the impregnation of his wife. The lady was at that time within a week of her menstrual period ; and as this did not fail to take place, she was led to hope that she had not suffered by the visit of her husband. But her catamenia not appearing at the next period, gave rise to a fear that she had not escaped ; and the birth of a child nine months and thirteen days from the night of clandestine visit proved her apprehension too well grounded."

We think this case is an exception to a general rule ; and, furthermore, favors an idea which reason and a limited observation rather than positive knowledge, has led me to advance above, namely, that a woman is more likely to conceive, other things being the same, after being deprived for a season of those intercourses she had previously enjoyed. Had this lady's husband remained constantly at home, she would probably either not have conceived at all, or have done so a fortnight sooner than she did.

This case is also remarkable for two other facts : one, "that a woman in perfect health, and pregnant with a healthy child, may exceed the period of nine

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The Term of Utero-Gestation.

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months by several days; the other, that a check is not always immediately given to the catamenial flow by an ovum being impregnated." Probably it is not so generally so as many suppose.

The term utero-gestation, or the length of time from conception to the commencement of labor, is not precisely determined by physiologists. "It seems, however," says Dr. Dewees, "from the best calculations that can be made, that nine calendar months, or forty weeks approaches the truth so nearly that we can scarcely need desire more accuracy, could it be obtained." Unquestionably, however, some cases exceed this period by many days, or even weeks, and it has been a question much agitated, how far this period is ever exceeded. It is a question of some moment in a legal point of view. Cases are reported where the usual period was exceeded by five or six months; cases, too, where the circumstances attending them, and the respectability of their reporters are such as to command our belief. Dr. Dewees has paid much attention to this subject, and he declares himself entirely convinced, "that the commonly fixed period may be extended from thirteen days to six weeks, under the

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No certain Sign to tell when Conception has Taken Place.

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influence of certain causes or peculiarities of constitution." \*

These occasional departures from the general rule will, perhaps, be the more readily admitted when we consider that they are not confined to the human species. From the experiments of Tessier, it appears that the term of utero-gestation varies greatly with the cow, sheep, horse, swine, and other animals to which his attention was directed.

Properly connected with the subject of generation are the signs of pregnancy. Dr. Dewees remarks that "our experience furnishes no certain mark by which the moment conception takes place is to be distinguished. All appeals by the women to particular sensations experienced at the instant should be very guardedly received, for we are certain they cannot be relied upon; for enjoyment and indifference are alike fallacious. Nor are certain nervous tremblings, nausea, palpitation of the heart, the sensation of something flowing from them during coition, etc., more to be relied upon." Burns, however, says, "Some women feel, immediately after conception, a peculiar sensation, which apprises them of their situation, but such

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\* See tables in Dr. Bull's "Hints to Mothers," pp. 130-141.—[Publishers' note.

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Peculiar Sensations of Some Women.

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instances are not frequent, and generally the first circumstances which lead a woman to suppose herself pregnant are the suppression of the menses"; a fickle appetite, some sickness, perhaps vomiting, especially in the morning; returning qualms, or languor in the afternoon; she is liable to heart-burn, and to disturbed sleep. The breasts at first often become smaller, and sometimes tender; but about the third month they enlarge, and occasionally become painful. The nipple is surrounded with an areola or circle of a brown color, or at least of a color sensibly deeper or darker than before. She loses her looks, becomes paler, and the under part of the lower eyelid is often somewhat of a leaden hue. The features become sharper, and sometimes the whole body begins to emaciate, while the pulse quickens. In many instances particular sympathies take place, causing salivation, toothache, jaundice, etc. In other cases very little disturbance is produced, and the woman is not certain of her condition until the time of quickening, which is generally about four months from conception. It is possible for a woman to mistake the effects of wind for the motion of the child, especially if they have never borne children, and be anxious for a family; but the

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Peculiar Sensations of Some Women.

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sensation produced by wind in the bowels is not confined to one spot, but is often felt at a part of the abdomen where the motion of a child could not possibly be felt. Quite as frequently, perhaps, do fleshy women think themselves dropsical, and mistake motions of the child for movements of water within the abdominal cavity. The motion of the child is not to be confounded with the sensations sometimes produced by the uterus rising out of the pelvis, which produces the feeling of fluttering. At the end of the fourth month, the uterus becomes so large that it is obliged to rise out of the pelvis, and if this elevation takes place suddenly, the sensation accompanying it is pretty strong, and the woman at the time feels sick or faint, and in irritable habits, even a hysterical fit may accompany it. After this the morning sickness, and other sympathetic effects of pregnancy generally abate, and the health improves.

Very soon after impregnation, if blood be drawn, and suffered to stand a short time undisturbed, it will become sizzly, of a yellowish or bluish color, and somewhat of an oily appearance. But we cannot from such appearances of the blood alone pronounce a woman pregnant, for a suppression of the menses, accom-



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 Suppression of the Menses not a Sure Sign.
 

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panied with a febrile state, may give the blood a like appearance as pregnancy; so, also may some local disease. Of the above-mentioned symptoms, perhaps there is no *one* on which we can place more reliance than the increased color of the circle around the nipple.\*

Six or eight weeks after conception, the most sure way of ascertaining pregnancy is to examine the mouth and neck of the uterus, by way of the vagina. The uterus will be found lower down than formerly, its mouth is not directed so much forward as before impregnation; it is more completely closed, and the neck is felt to be thicker, or increased in circumference. When raised on the finger, it is found to be heavier or more resisting. Whoever makes this examination must have examined the same uterus in an unimpregnated state, and retained a tolerably correct idea of its feeling at that time, or he will be liable to uncertainty, because the uterus of one woman is naturally different in magnitude from that of another, and the uterus is frequently lower down than natural from other causes than pregnancy.†

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\* See "Advice to a Wife" P. H. Chavasse, pp. 115-124, where many details are given.—[Publishers' note.]

† No one but a doctor, or one trained in physiology, could of course, make any such examination with safety and utility.—[Publishers' note.]



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Established Facts with Animals.

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It has not been fully ascertained how long it is after a fruitful connection before any effect is produced upon the ovaria—that is, before any alteration could be discovered, were the female to be dissected. But Haighton's experiments have established the fact, that with rabbits, whose term of utero-gestation is but thirty days; no effect is propagated to the ovaria until nearly fifty hours after coition; we should judge, therefore, that with the human species it must be several days, and it is generally estimated by physiologists that the ovum does not reach the uterus until the expiration of twenty days from the time of connection.\*

It is probable that in all cases in which any matter is absorbed from any portion of the animal system, some little time is required for such matter, after its application, to stimulate and arouse the absorbent vessels to action; hence it is probable that after the semen is lodged in the vagina, it is many minutes, possibly some hours, before any part of it is absorbed.

Sterility depends either on imperfect organization, or imperfect actions of the organs of generation. In the former cases, which are rare, the menses do not

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\* "The time occupied in the passage of the ovum from the ovary to the uterus," says Dr. Kirkes, "occupies probably eight or ten days in the human female."—"Handbook of Physiology," p. 741.—[G. R.]

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Irregularities of Woman.

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generally appear, the breasts are not developed, and the sexual desire is inconsiderable. There is no remedy in these cases.

The action may be imperfect in several respects. The menses may be obstructed or sparing, or they may be too profuse or frequent. It is extremely rare for a woman to conceive who does not menstruate regularly. Hence where this is the case the first step is to regulate this periodical discharge.\* For this purpose the advice of a physician will generally be required, for these irregularities depend upon such various causes and require such a variety of treatment, that it would be inconsistent with the plan of this work to give instructions for remedying them. A state of exhaustion, or weakness of the uterine system, occasioned by too frequent intercourse, is a frequent cause of sterility. The sterility of prostitutes is attributed to this cause, but I doubt it being the only one. With females who are apparently healthy, the most frequent cause is a torpor, rather than weakness, of the genital organs.

For the removal of sterility from this cause, we shall give some instructions, and this we do because

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\* Chavasse, pp. 87-107, deals very fully with this point.—[Publishers' note

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The Removal of Sterility.

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the requisite means are such as will regulate the menses in many cases, where they do not appear so early in life, so freely or so frequently as they ought.

In the first place, it will generally be necessary to do something towards invigorating the system by exercise in the open air, by nourishing food of easy digestion, by sufficient dress, particularly flannel, and especially by strict temperance in all things. With this view, also, some scales which fall from the blacksmith's anvil, or some steel filings, may be put into old cider or wine (cider the best), and after standing a week or so, as much may be taken two or three times a day as can be borne without disturbing the stomach. All the while the bowels are to be kept rather open, by taking from one to three of *pill rufi* every night on going to bed. These pills consist of four parts of aloes, two parts of myrrh, and one of saffron, by weight.

These measures having been regularly pursued until the system be brought into a vigorous state, medicines which are more particularly calculated to arouse the genital organs from a state of torpor may be commenced, and continued for months if necessary. The cheapest, most simple (and we are not prepared to say

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Arousing the Genital Organs.

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it is not the most effectual in many cases), is cayenne. All the virtues of this article are not generally known, even to physicians. We know it does not have the effect upon the coats of the stomach that many have conjectured. It may be taken in the quantity of from one to two rising teaspoonsful, or even more, every day, upon food or in any liquid vehicle. Another medicine of much efficacy, is Dewees' Volatile Tincture of Guaiac. It is generally kept by apothecaries, and is prepared as follows :

Take of gum guaiacum, in powder eight ounces; carbonate of potash, or of soda, or (what will answer) salaratus, three drachms; allspice, in powder, two ounces; any common spirits of good strength, two pounds or what is about the same, two pints and a gill. Put all into a bottle, which may be shaken now and then, and use of it may be commenced in a few days. To every gill of this, at least a large teaspoonful of spirits of ammonia is to be added. A teaspoonful is to be taken for a dose, three times a day in a glass of milk, cider or wine. It is usually given before eating; but if it should chance to offend the stomach when taken before breakfast, it may in this case be taken an hour after.

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Arousing the Genital Organs.

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Dr. Dewees found this tincture, taken perhaps for months, the most effectual remedy for painful menstruation, which is an obstinate complaint. If there be frequent strong pulse, heat, thirst, florid countenance, etc., it is not to be taken until these symptoms be removed by low diet, a few doses of salts, and bleeding, if required.

Another excellent plan to follow in the treatment of the genital organs is the "water cure." A person suffering with this derangement should also have a due amount of exercise. Sound health of the bodily functions is impossible without it. The heart and lungs cease to work only with the cessation of life, and those who imitate as it were these involuntary organs, and continue to transact the business of life to the last, be it physical or mental, without falling into the error of over-taxing their bodies, generally live not only the longest but the healthiest lives.

In many cases of sterility, where the general health is considerably in fault, and especially when the digestive organs are torpid, I should have much confidence in a Thomsonian course. It is calculated to arouse the capillary vessels throughout the whole system, and thus to open the secretions, to remove ob-

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Time Woman is Most likely to Conceive.

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structions, and free the blood of those effete and phlegmy materials which nature requires to be thrown off. The views of the Thomsonian as to heat and cold appear to me unphilosophical. But this has nothing to do with the efficiency of their measures.

In relation to sterility, we would here bring to mind, what has been before stated, that a woman is most likely to conceive immediately after a menstrual turn : And now, also, let me suggest the idea that nature's delicate beginnings may be frustrated by the same means that put her agoing. This idea is certainly important when the woman is known to have miscarried a number of times. Sterility is sometimes to be attributed to the male, though he apparently be in perfect health. It would be an interesting fact to ascertain if there be no seminal animalcules in these cases, and whether medicines of any kind are available.

It has been ascertained that a male and female may be sterile in relation to each other, though neither of them be so with others.

The foregoing measures for sterility are also suitable in cases of impotency. This term, we believe, is generally confined to, and defined as a want of desire

or ability, or both, on the part of the male ; but we see no good reason why it should not comprehend the case in which there is neither desire or pleasure with the female. Such females, it is true, may be fruitful ; but so on the other hand, the semen may not have lost its fecundating property.

Impotency at a young or middle age, and in some situations in life especially, is certainly a serious misfortune, to say the least of it. The whole evil by no means consists, in every case, in the loss of a source of pleasure. All young people ought to be apprised of the causes of it,—causes which in many instances greatly lessen one's ability of giving and receiving that pleasure which is the root of domestic happiness. We shall allude to one cause, that of premature, and especially solitary gratification, in another place. Intemperance in the use of spirits is another powerful cause. Even a moderate use of spirits, and also of tobacco, in any form, have some effect. It is a law of the animal economy, that no one part of the system can be stimulated or excited, without an expense of vitality, as it is termed. The part which is stimulated draws the energy from other parts. And hence it is, that close and deep study, as well as all the mental



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Remedies for Impotency

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passions when excessive, impair the venereal appetite. All excesses, all diseases and modes of life which impair the general health, impair his appetite, but some things more directly and powerfully than others.

As to the remedies for impotency, they are much the same as for sterility. It is of the first importance that the mind be relieved from all care and anxiety. The general health is to be improved by temperance, proper exercise in the open air, cheerful company change of scenery, or some occupation to divert the mind without requiring much exercise of it; nourishing food of easy digestion; flannel worn next the skin. The cold bath may be tried, and if it be followed by agreeable feelings, it will do good. The bowels may be gently stimulated by the pills before mentioned; and preparation of iron also, already mentioned, should be taken.

To help stimulate the genital organs to a healthy action a due amount of exercise is necessary; if it is denied, very little benefit can be expected from other sources, and a steady impairment of the bodily functions will continue. It is the utmost importance to those who have a bodily ailment of this kind that they understand this matter fully.



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Remedies for Impotency.

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By adopting a regular mode of exercise, and keeping the mind engaged in a useful channel, will, if the foregoing is followed, lessen nocturnal emissions very materially. In very bad cases where little or no pleasure or erection attend these emissions—cases brought on by debauchery, or in elderly persons—we would recommend that the advice of a competent physician be obtained before a treatment is attempted.

In the place of a physician it is best to follow the foregoing rules until some strangury be felt, or some benefit received. In this affection, as well as in all cases of impaired virility, the means I have mentioned are to be pursued for a long time, unless relief be obtained. These have cured after having been taken for a year or more, without the result. In all cases of impotency not evidently depending upon the disease of some part besides the genital organs, I should have much confidence in blisters applied to the lower part of the spine.

Occasional nocturnal emissions, accompanied with erection and pleasure, are by no means to be considered a disease, though they have given many a one much uneasiness. Even if they be frequent, and the system considerably debilitated, if not caused by debauch, and the person be young, marriage is the proper measure.

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Controlled by Reason.

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## PART VII.

## THE REPRODUCTIVE INSTINCT.

WE scarcely need observe that by this instinct is meant the desire for sexual intercourse. Blumenbach speaks of this instinct as "superior to all others in universality and violence." Perhaps hunger is an exception. But surely no instinct commands a greater proportion of our thoughts, or has a greater influence upon happiness for better or for worse. "Controlled by reason and chastened by good feeling, it gives to social intercourse much of its charm and zest, but directed by selfishness or governed by force, it is prolific of misery and degradation. In itself it appears to be the most social and least selfish of all instincts. It fits us to give even while we receive pleasure, and among cultivated beings the former power is even more highly valued than the latter. Not one of our instincts perhaps affords larger scope

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Controlled by Reason.

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for the exercise of disinterestedness or fitter play for the best moral feelings of our race. Not one gives birth to relations more gentle, more humanizing and endearing; not one lies more immediately at the root of the kindest charities and most generous impulses that honor and bless human nature. It is a much more noble, because less purely selfish instinct than hunger or thirst. It is an instinct that entwines itself around the warmest feelings and best affections of the heart.”—

*Moral Physiology.* But too frequently its strength, together with a want of moral culture, is such that it is not “controlled by reason;” and consequently, from time immemorial, it has been gratified, either in a mischievous manner, or to such an intemperate degree, or under such improper circumstances, as to give rise to an incalculable amount of human misery. For this reason it has, by some, been regarded as a low, degrading, and “carnal” passion, with which a holy life must be ever at war. But, in the instinct itself, the philosopher sees nothing deserving of degrading epithets. He sees not that nature should war against herself. He believes that in savage life it is, and in wisely organized societies of duly en-

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Evil Consequences.

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lightened and civilized beings it *would be*, a source of ten-fold more happiness than misery.

A part of the evil consequences to which this instinct is daily giving rise under the present state of things, it belongs more particularly to the moralist to point out; whilst of others, it falls within the province of the physician to treat. But let me first remark, that physicians have hitherto fallen far short of giving those instructions concerning this instinct which its importance demands. In books, pamphlets, journals, etc., they have laid much before the public respecting eating, drinking, bathing, lacing, air, exercise, etc., but have passed by the still more important subject now before us, giving only here and there some faint allusion to it. This, it is true, the customs, not to say pruderies, of the age have compelled them to do in publications designed for the public eye, yet in some small work, indicated by its title to be for private perusal, they might with the utmost propriety have embodied much highly useful instruction in relation to this instinct.

This instinct is liable to be gratified at improper times, to an intemperate degree, and in a mischievous manner.

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Gratification of the Senses.

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True philosophy dictates that this and all other appetites be so gratified as will most conduce to human happiness—not merely the happiness attending the gratification of one of the senses, but all the senses—not merely sensual happiness, but intellectual—not merely the happiness of the individual, but of the human family.

First, of the times at which this instinct ought not to be gratified. With females it ought not to be gratified until they are seventeen or eighteen years of age, and with males not until they are a year or two older. The reason is, if they refrain until these ages, the passion will hold out the longer, and they will be able to derive much more pleasure from it in after life, than if earlier gratified, especially to any great extent. A due regard to health also enjoins with most persons some restraint on this instinct—indeed, at all times, but especially for a few years after the above-mentioned ages. It ought not be rashly gratified at first. Begin temperately, and as the system becomes more mature, and more habituated to the effects naturally produced by the gratification of this instinct, it will bear more without injury.

Many young married people, ignorant of the con-

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Ignorance of Young Married People.

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sequences, have debilitated the whole system—the genital system in particular; have impaired their mental energies; have induced consumptive and other diseases; have rendered themselves irritable unsocial, melancholy, and finally, much impaired, perhaps destroyed their affection for each other by an undue gratification of the reproductive instinct. In almost all diseases, if gratified at all, it should be very temperately. It ought not to be gratified during menstruation, as it might prove productive, to the man, of symptoms similar to those of syphilis,\* but more probably to the woman of a weakening disease called *fluor albus*. In case of pregnancy a temperate gratification for the first two or three months may be of no injury to the woman or the forthcoming offspring. But it ought to be known that the growth of the foetus in utero may be impaired, and the seeds of future bodily infirmity and mental imbecility of the offspring may be sown, by much indulgence during utero-gestation or pregnancy, especially when the

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\* Gonorrhœa, or a purulent discharge, and not syphilis, is evidently what is here meant by Dr. Knowlton. The two affections were at one time confounded together, and were often thought to be different forms of the same disease, but they are now known to be quite distinct. Syphilis is the product of a peculiar blood-poison, and never arises except by contagion, from another person suffering from a similar disease.—[G. R.

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Temperance in all things.

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woman experiences much pleasure in such indulgences.

Having already glanced at some of the bad effects of an undue gratification of this instinct, we have but little more to offer under the head of Intemperate Degree. It will be borne in mind that intemperance in this thing is not to be decided by numbers, but that it depends on circumstances; and what would be temperance in one, may be intemperance in another. And with respect to an individual, too, what he might enjoy with impunity, were he a laboring man, or a man whose business requires but little mental exercise, would, were he a student, unfit him for the successful prosecution of his studies. Intemperance in the gratification of this instinct has a tendency to lead to intemperance in the use of ardent spirits. The languor, depression of spirits, in some instances faintness and want of appetite, induced by intemperate gratification, call loudly for some stimulus, and give a relish to spirits. Thus the individual is led to drink. This inflames the blood, the passions, and leads to further indulgence. This again calls for more spirits; and thus two vicious habits are commenced, which mutually increase each other. Strange as it may ap-



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Loss of Semen—Effects upon the System.

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pear to those unacquainted with the animal economy, an intemperate indulgence sometimes gives rise to the same disease—so far as the name makes it so—that is frequently cured by a temperate indulgence, viz., nocturnal emissions.

Every young married woman ought to know that the male system is exhausted in a far greater degree than the female by gratification. It seems indeed to have but little effect, comparatively, upon some females. But with respect to the male, it has been estimated by Tissot that the loss of one ounce of semen is equal in its effects upon the system of 40 ounces of blood. As it respects the immediate effects, this estimation, generally speaking, may not be too great. But a man living on a full meat diet might, doubtless, part with fifty ounces of semen in the course of a year, with far less detriment to the system than with 2,000 ounces of blood.

It is a fact that the mode of living, independent of occupation, makes a great difference with respect to what the system will bear. A full meat diet, turtles, oysters, eggs, spirits, wine, etc, certainly promote the secretion of semen, and enable the system to bear its emission. But a cool vegetable and milk diet calms



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Unnatural Habits.

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all the fiercer passions, the venereal especially. Most men adopting such diet as this will suffer no inconvenience in extending the intervals of their gratification to three or four weeks ; on the contrary, they will enjoy clear intellect, and a fine flow of spirits. This is the diet for men of literary pursuits, especially the unmarried.

As to the mischievous manner, it consists in the unnatural habit of onanism, or solitary gratification; it is an anti-social and demoralizing habit, which, while it proves no quietus to the mind, impairs the bodily powers, as well as mental, and not unfrequently leads to insanity.

While the gratification of the reproductive instinct in such manner as mentioned leads to bad consequences, as a temperate and natural gratification, under proper circumstances, is attended with good; besides the mere attendant pleasure, which alone is enough to recommend such gratification. We admit that human beings might be so constituted that if they had no reproductive instinct to gratify, they might enjoy health; but being constituted as they are, this instinct cannot be mortified with impunity. It is a fact universally admitted, that unmarried females do not

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Unnatural Habits.

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enjoy so much good health and attain to so great an age as the married; notwithstanding that the latter are subject to the diseases and pains incident to child-bearing. A temperate gratification promotes the secretions, and the appetite for food; calms the restless passions; induces a pleasant sleep; awakens social feeling; and adds a zest to life which makes one conscious that life is worth preserving.

## PART VIII.

## ADAPTATION OF THE SEXES.

THE human race is perpetuated through a powerful instinctive desire. The arousing of this desire affects the mental and moral feelings, and unconsciously forms an attachment for the opposite sex, called love. This is the combination of reason, imagination and moral feelings. When there is perfect physical and mental adaptation, the culmination of this desire yields to man the highest possible bliss. How important it is, then, to understand this law of our being, that we may fully enjoy nature's gifts.

The human system is the highest type of organism, yet its nerves and delicate fibres have been subjected to the most demoralizing influences, caused by ignorance of nature's foremost law.

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Sex a Division of Nature's Forces.

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Among the lower animals, as in the vegetable kingdom, the generative process is a real *necessity* of their condition, except in the case of domestic animals, whose conditions have been changed by care and control of man.

In the human life this law of *necessity* has been so changed by artificial conditions, that we have lost sight of the natural law.

In many cases this *necessity* is lost sight of altogether, whereby the laws of life and health and common decency are violated.

In the formation of human life we have the masculine and feminine law; the one forms the external productive labor; the other the internal, central and re-productive.

Sex is the division of nature's forces, and the better these forces are understood, the more perfect will be the results. The most perfect work will last the longest, and always supercedes the imperfect.

The laws of personal transfer from the father to the embryos are involuntary.

This model of ancestral type in man is thrown off as it exists in his own organism, but he does not change the moulds in which these types are run. He

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Man's Power over the Fœtus.

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can only modify them, and improve the faculties of his own organs. In this way he may make an improvement in the ancestral type, but it is a *personal improvement*, which may be transmitted to his children. He possesses a great power over the fœtus in an indirect way—through the organism of the mother.

“The man cannot materially change his own organism; neither could his *father* have done it by *personal* transmission; *but his mother, under different conditions, could have made him, in power and spirit, a very different man from what he is.*

“The mother cannot transcend the power of her own system in giving strength to the child; but, under conditions of weariness, anxiety and anguish of spirit, her power may be so absorbed and exhausted that she will give birth to a weak, sad, spiritless child; when, under right conditions of gestation, she might have given birth to a happy, energetic being, whose organism would have greatly improved the ancestral type.”

The whole nervous system of the child is transmitted to it by its mother. The mother can give energy and power to the child, though the father may be comparatively a weak man; but strong, energetic men are never born from weak women, no matter how

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Wrong and Right Conditions of Parents.

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strong the father may be. The weakness of the mother will descend to the child, though a *passive* woman may yield all the strength of her system, and thus develop a strong and energetic man not unlike his father in character, but the child would have been much *better balanced* with a stronger maternal influence.

The wrong conditions of the parents produce children that are cursed with weaknesses, both mentally and physically.

This is *too* often the case; which shows the unpardonable ignorance of men and women regarding the fundamental laws of our being.

The *impressions* of the mother have different effects on the male and female foetus, because one follows the feminine law, the other the masculine law.

*Impressions* of dislike, aversion or disgust in the mother will produce the same feeling in the daughter; whereas it might produce the opposite in the son.

This country is full of natural drunkards and libertines, because of the impressions received by the mother which were stamped upon the growing foetus.

To cite the fact: the daughters of a family whose father was a drunkard, will have a strong aversion to

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Man and Woman's Desire.

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the use of alcoholic drinks; whereas, the sons generally will follow the course of the father. If all mothers could know their power over the fœtus, much of the world's misery might be prevented.

No matter how bad a man or woman may be, it is their desire to have good and noble children; and they could have them if they would give the fœtus the right conditions. It seems strange, when we stop to think of it, that there is so little knowledge on this subject among people in general.

Children are brought into this world without their knowledge or consent, and we owe to them a right inheritance.

Human generation belong to woman, but its conditions depend upon man. He surrounds woman with impressions that produce good or bad results; therefore very much depends on man's ruling power.

Great advance has been made in knowledge of our bodies; and we seem to be on the borders of psychological knowledge, of which it is bewildering to think. If the knowledge of physiology in all its branches, and of heredity, could be applied to the production of wiser and better people, it would be a fitting culmination of this glorious century. This can be done if

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Physical and Moral Monsters.

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people can be induced to lay aside those scruples which are plainly traceable to a wrong education regarding nature's laws. We used to be taught that children come into this world like sheets of white paper, ready to receive whatever impress mothers wished or were able to make. This is all wrong. The proof that the mental power and moral tendencies of children are determined before birth, is overwhelming. Until this knowledge is accepted and people conscientiously act upon it, they will go on lopping off the branches of evil, instead of uprooting it; dipping away at the broad current of vice, instead of stopping its sources.

Physical monsters are caused by arrested development through a shock of some sort experienced by the mother. May not moral monsters also be caused by sudden ill-temper, or the indulgence of evil propensities? The stream of tendency may be deflected from its course by accidental causes.

Marcus Aurelius, one of the noblest and wisest of men and emperors, was the father of the drunken, brutal wretch, Commodus; the explanation being that the empress was a profligate woman.

Who could have thought that the life led by Lilithe



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Sentiments Established During Matrimony.

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Bonaparte, a comparatively obscure woman, during a short period would have influenced the destinies of millions and changed the map of Europe; but from her life on horseback, sharing the military expeditions of her husband, made by circumstances intense, ambitious and warlike in feeling, came the selfish, insanely ambitious and powerful Napoleon, the only one of her large family whose character was abnormal in those directions.

It seems to be established that the sentiment most active in the mother during pregnancy becomes most prominent in the child, rather than those latent and natural, but for the time little exercised. If this rule were generally understood, surprise at the widely varying children in the same family would cease.

Musicians have been born into unmusical families, made such by the effect of exquisite music, often heard, upon the mother's sensitive mind, as poetical children, refined and beautiful, are born into coarse, unlovely families from accidental influences.

Persons of either sex, intending to become parents, will do well to pause and consider whether a work of regeneration in themselves ought not to precede generation.

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Truths of Nature.

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Hold ! poor, weakly, half demented, prudish man or woman, before you denounce this book for thus minutely describing the creative act of man, the highest of God's creatures. Do not the writers on botany dwell carefully on the deposition of the pollen of the plant and the reception of the same, by the stamens ! Did you ever see a lady throw down her work on botany and cry out: " Oh, how horridly obscene this is ? " It is only the weak and foolish that wince at the great and wonderful truths of nature, and we only wish that every man, woman and child could read this book, and learn the true relations and offices of the sexual organs.

## PART IX.

## PHYSIOLOGY OF MARRIAGE.

MARRIAGE is a contract between male and female to cohabit, and is due notice to the community that they have assumed certain special relations. The natural object of these relations is the consummation of the desire to procreate. It is the parent of fraternal love and benevolence, and under right conditions, stimulates us to a good and noble life. The most healthy persons are the best fitted to perform this mission and more readily do they unite in and enjoy these relations. That woman who is the most perfect, physically and mentally, the most desires the matrimonial state. They find pleasure in the fulfillment of all the obligations growing out of it, while she who fails in this fails in all the essence of womanhood.

He is the most perfect man who can best fulfill all

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Woman's Special Magnetism.

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the requirements of the marriage state. Conjugal happiness arises from the most perfect fulfillment of this sexual mission. Conjugal alienations grow out of improper intercourse. Wedlock must be right in its conditions to be enjoyed. Those who would be happy in other respects must first be happy in this. The man and woman must be bound together as a sexual unit to enjoy perfect conjugal happiness. The sexual bond is the "tie that binds" us all, or else is the bone of contention.

Promise to marry involves the assurance of cohabitation. The husband who has proper sexual connection with his wife honors and gratifies her, while he who fails here is regarded with loathing. Wives can, by filling the office of intercourse, gain the greater power over their husbands for the accomplishment of their wishes. This charm is held over men by harlots for evil purposes. It might better be employed by wives for their own good.

A man may be over-passionate, and disgust the woman. But the shrewd woman — the woman of tact and good sense — can throw over the man a magnetic aura, whose influence shall be felt in the quieting of his passion. She can keep him by her side,

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Sexual Influences.

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pleasurably charmed, until she desires and he is fit to join in blissful intercourse. By her sexual magnetism she can lead him to prefer her happiness and the peace of the home instead of the gratification of gross desire. She can shield him from the slough of beastliness, or lead him into temptation. Her power is exceeding great for good or evil, and it is her duty to require only that the man shall act under the rule of manly self-control. Married people are under obligations to society and themselves, and they cannot fulfil these obligations by going to extremes in sexual commerce.

Intercourse is a luxury beyond any other, but its abuse is a blight upon the conjugal relations. So great is the change made in some women by intercourse that they scarcely know themselves. It is the same with man. Persons that were before only half developed, become through the marriage relations changed into a new being.

All men and women are susceptible to sexual influence, and their lives are controlled by it. For good, it may be invoked by good women. In bad women it is perverted, and becomes a power for mischief and an element of ruin.

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Action of Love Power Beyond our Control.

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Those persons who marry and afterward become alienated or disgusted, will find, on self-examination, that they have unwittingly dropped down to the animal plane of indulgence, and degraded the laws of the sexual functions. It is abuse of the sexual office which takes the charm out of love, and makes married people unhappy. Many persons, under cover of marriage, seek to gratify lust instead of carrying out the benign principle of love. Hence the ranks of society are full of married loathers and broken down bodies. This demoralizes the social element, and brings down on decency and virtue the tirade of obloquy.

Marriage is begotten by love, and is, therefore, a necessity. It is ingrained in the whole being.

Man is incompetent to resist the impulse to act upon the sexual plane. Having been endowed by Nature with nerves, he must feel, and permeated through by that subtlest of all elements—love—he must act. Love commands all the elements, and all must obey its mandates. It cannot be successfully resisted any more than the motion of worlds in their orbits.

In mankind it is the mastering emotion. In proportion to the sexual state of persons, it is weak or

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The Promptings of Nature's Forces.

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strong, and affords most satisfaction and benefit to those who conform to its principles. Love is stronger than money; more men work for money to spend on women they love, than for any other purpose. They give sparingly in dollars to the church, public charities, amusements and vanities, as compared with their gifts to love. Women are eager in the employment of means to enamor men. All the arts of the toilet is used that they may captivate and draw the attention of men.

Men in all departments of life work diligently for money to bring comfort and good cheer to loved ones. They spend most for that which brings them the most happiness.

The institution of marriage is made divine by love, out of which it grows. It is sanctified only by love, that power which takes the deepest hold upon human nature. One must bow down to its behest, and care for his owner night and day. The whole life is modified and made happier by it. There is a force in its promptings which impels one to the choice of a sexual associate from the opposite sex. It should be our pleasure, as it is our duty, to supply this sexual need. Those who suffer for the want of it, suffer as the hun-

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Perfect Conjugal Life.

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gry for food. Manhood is rendered incomplete and miserable without love. Those who do not love, lose the best gifts of nature.

There is something in each one which responds to the idea of paring with a member of the opposite sex. Those most inclined choose their opposites, and "live and love forever." They regard union as a "pearl of great price," which, when found, is never to be thrown away. Those deficient in this feeling are unstable, frivolous and false, loving lightly here and there, as mere impulse leads them. The love of one is genuine love. It cannot bless other than its one chosen object. Wrapped up in true love is virtue, and this, so valued by all, will be more and more honored as time rolls on.

All prize that which promotes enjoyment, and loathe whatever makes them wretched. Enjoyment comes in many forms, but the reciprocity of love is unequalled by any other joys. The first contact of a loving couple renders the second more pleasurable, and all succeeding intercourse sacred. The longer they live together, the sweeter life will be. A life filled thus with actual love-experiences, all centered



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Every Requirement of Love Fulfilled in Marriage.

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in the same conjugal partner, may be set down as sacred and worth the living.

Love extends from the honeymoon to old age. It does not naturally die out. The young and old enjoy this love-life with equal relish, and delight in its deepest, holiest charm. The old in years will feel the vigor of youth in the ratio of their obedience to the law of love. The young will become infirm by violating that law. Love claims its object as exclusively its own, as illustrated by such terms as "my own dear one," "my husband," "my wife."

Love has its perfect adaptation and exercise in marriage.

Nothing else will meet its desires. Therein it obtains its full measure of activity and culture.

Only in marriage can love be rightly consummated. Therein love is divinely ordered, and those who love are loved and exalted. Those who do not love are condemned for neglect of manhood's duties, while those who assume love privileges outside of marriage, are censured for its perversion. Marriage is the only plane on which to carry out the promptings of the love element. All else fails to meet this great aim of life

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The Relations of Man and Woman on their Wedding Night.

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## PART X.

COHABITING ERRORS—EMBARRASMENTS—UNDUE  
HASTE—MARITAL EXCESSES, ETC.

THE relations of man and woman on the night following the marriage ceremony, have everything to do with their future happiness.

Wives by millions look back to this night as by far the worst, most sickening, and loathed of their whole lives. It makes many downright sick for days, and miserable forever after. For weeks previous to the marriage ceremony she has been an object of commiseration and sympathy by all the old women and young girls of her acquaintance. It is not so much at what has been said as what has been mysteriously hinted at by looks and actions—more suggestive than words. She has been led to believe that this night is to be one of unspeakable horror and torment; that her virginity and her utmost capacity for physical pain is

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Shrinking Timidity—Ungovernable Boldness.

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to be offered as a sacrifice at this marriage-feast. She is jaded and worn out, and above all, frightened. In this state she is incapable of the faintest spark of sexual passion—in no condition for a sexual repast. And yet she is to receive a husband, who in the majority of cases has obtained his education for this occasion in the brothel. By nature kind and considerate, but his whole thoughts and experiences center upon the consummation of this sexual feast.

These differences of forces, shrinking timidity and ungovernable boldness assuming sexual conjunctions, is terrible indeed. Assaulted, actually forced, she is left mangled and terrified. No wonder that she is disappointed, humbled, ashamed and maddened. No wonder that the affections of the stricken woman are well nigh crushed out. No wonder that her mental ejaculation is—O, that I had not married! He has killed his own love for her, and thrown all her feelings in revolt against him thereby almost betraying both. Recovery from a shock thus horrible is almost impossible.

Through the long and dreary hours of that night she listens to the heavy respirations of her gross companion, whose slightest movement causes

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Secret of the Fall of Married Women.

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her to shrink with terror. She is fortunate indeed if her miseries be not renewed ere she leaves the bridal chamber. Under such circumstances, is it a wonder that the loves of both have perished together, victims of sexual errors? Again and again these nights of horror are repeated, each, if possible, more hateful than the first, until her monster rests from sheer exhaustion. Passion is forever killed, or if capable of resuscitation, is not at the hands of him who destroyed it. It may be that another can awaken the slumbering spark, and when that time does come, the flame will be all the wilder for the rights it has been denied. Should this tremendous passion be awakened, and the restraints of religion do not protect her, opportunity and the occasion are sure to carry the day. Herein lies one of the secrets of the fall of married women, and the few revelations bear but a small proportion to the number of such falls.

Intrigue and adultery stalk boldly through the land, and by the devil's own cunning are enabled to carry on their nefarious practices almost in the face and eyes of the public. The number of hoodwinked people in this world is astonishing, as the few revelations will bear testimony.

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Nuptial Chamber—Advice to the Husband.

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If there was no remedy to offer for this sickening exposure we should deem the foregoing too wanton for apology. Young husbands should wait for an invitation to this banquet of love, and they will be amply repaid by the very pleasures sought. If the treatment of this indomitable passion in the boy could begin at its earliest manifestations, and follow him through the dangerous years, it would be well. But as this is impossible in the present state of affairs, we must take him as he is when he closes the door to the nuptial chamber—perhaps a “reformed rake,” and say to him in solemn warning, “hold!” In your keeping we place the destinies of this shrinking woman, for wedded happiness or wedded woe, and upon your tranquility and peace of mind depend, perhaps, the welfare of you both. Be cautious how you investigate the mysteries before you. You have need of all the self-possession and fortitude you can possibly summon to your aid, in this great emergency. Instincts of nature will avail you nothing, for they have probably been brutalized in you. You have the double task before you of curbing yours, and developing that of another. The instincts of nature in this case would probably make the mar-

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Advice to the Husband.

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riage consummation a very awkward proceeding, for nature has got these instincts sadly out of time for both of you.

By proper caution and delicacy on your part they may be harmonized, and thus a perfect accord secured. Your first words should be those of assurance and sympathy. Assure her that all her apprehensions are groundless as far as you are concerned, and that no consummation shall occur until her wishes and yours exactly harmonize. Above all, inform her that whenever your happy marriage shall be consummated, neither violence or suffering shall attend it, but perfect reciprocal happiness shall crown the act.

You should know that gentle moderation and reasonable cultivation of her womanly passions will enable you to fulfill your pledge to the very letter. You should know that in rare cases, days, and even weeks, must elapse before entire consummation can be effected ; but when it does occur the slight pain she will suffer will be of such a character as will increase rather than diminish her pleasure. Experience will teach that deliberation and prudence. The slightest intimation of pain or of fear should warn you to desist, as under no circumstances should violence be used that is not obviously invited and shared.

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Advice to the Newly Married.

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Beware of committing a veritable outrage on the person given into your hands for a life companion. Take time ; haste shortens and kills, while deliberation prolongs and enriches its enjoyments. How can you enjoy as much in two minutes as you can in ten? All husbands should humor and assuage female modesty, and overcome it by approaching gently and gradually. Little things often embarrass young females much; then why not humor those embarrassments? Every female should overcome this if possible, for when agitated she can neither give nor take pleasure in it, and will dissatisfy and be dissatisfied. Embarrassment has no place in the sexual embrace, and she must lay aside all squeamishness, and even modesty, so far as it infringes on the perfect self-abandon. Young husbands, you should avoid the common error of undue haste in your wedded career. Be always assured that your wife is in entire sympathy with your own condition. It is rare that two natures are exactly in harmony with each other, and the rule should be for the one who loves the most to measure his ardor by the one who loves the least.

It is the prevailing opinion that the marriage ceremony removes all restraint from the exercise of the



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How often may the Conjugal Act be Repeated.

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sexual functions. No positive rule can be given on this subject, as there are such a great variety of individual temperaments, state of health, etc., but general principles can be given. Woman should be the final umpire as to its frequency, as she cannot always be prepared, and should be left to determine when she

3. Following her lead will conduct all to connubial bliss, except when a sickly one decides wrongly, and even then her husband should accept the situation. Sometimes nymphomania makes her require undue frequency. Man should never gratify his own desire at the expense of his wife's comfort or inclination. Lawful pleasures of wedlock should never be permitted to degenerate into mere animal lust, and in all cases never to excel the limits of fond desire. An unbridled indulgence in wedlock often kindles passion fires, which inflame and exhaust the sexual functions.

Franklin's rule for eating—to rise from the table with an appetite for more—may be applied to the conjugal act; never repeat so frequently but that the ability exists on both sides for further indulgence.

A woman of a strong and passionate organization, will often ruin a man of feebler sexual functions, and it is important that she should be familiar with the



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Both Sides Require Moderation—A Sample Case.

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“physiology of marriage,” enough so, at least, to refrain from too frequent demands. She should always remember that delicacy as well as common sense require her to await the advances of her companion before she manifests a desire for his approaches.

A man is bound to respect the temporary conditions of his wife, and she, on her part, is bound equally to preserve to her husband an amount of womanly reserve. This reserve will prove to her a most alluring attribute, as well as a guarantee of her future conjugal happiness.

In a letter from a patient to her physician, she says: “I informed my husband of the doctor’s positive injunction, to which he promised a cheerful obedience, and we commenced to occupy separate apartments. But after three or four days he came to me one morning, and insisted on my complying with his wishes. In vain I pleaded my physician’s instructions. He urged the following plea: ‘Mrs. —, I toil early and late at my business, and amass wealth, which I lavish freely upon you; I give you horses and carriages, servants, social position, and luxuries of every sort, (Oh, doctor, if he would only give me the luxury of letting me alone,) and I only ask in return that you

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Woman ought to Control her Own Body.

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accord to me my just and lawful rights as your husband. The doctor is paid for curing you—he must know enough to do it without such an unnecessary restriction.’ Oh, doctor, what could I do? There was much force in what he said, and it seemed cold and selfish in me to refuse.” Now, when it is considered that this woman was suffering from a connubial inflammation of the bladder, womb and rectum, and that that act could only be attended with absolute torture, the brutal selfishness is apparent to all. This case is not an extreme one, as hundreds will testify. Physicians have the greatest difficulty in treating such cases wherever continence becomes a necessity.

Man’s very nature is hard, selfish and tyrannical to woman. Christianity has in a great many respects ameliorated the condition of woman, but it has shown a surprising diffidence in dealing with the brutalities which she is subjected in the marriage chamber. A woman of distinction once said: “When my husband closes the door of our apartments at night, he is no longer a man—he is a monster.” For a woman to be subjected to the most hellish tortures under the forms of “marital rights” there seems to be no redress, either in “Church or State,” for they both say: “Your duty to your husband is submission.”

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Legal Excuse to Destroy Each Other—Importance of Sexual Science.

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Under the present regime there is committed more intemperate excesses in sexual commerce, than womankind should ever be compelled to submit to.

With too many people marriage seems to bring a mind and body-destroying tendency by giving the sexes legal license to invade, pollute and destroy each other. But when mankind learns to obey the higher law of nature, health, which under existing marital customs is so recklessly sacrificed, will then be insured.

In view of the grave importance of a proper elucidation of these principles, strange it is, that the investigation of correct sexual relations have so long been neglected by the great mass of mankind, and diseased, degraded, suffering humanity, is left to wander into the dark and intricate mazes of ignorance; and by marriage customs fools are permitted to rush in where angels scarce should dare approach. Go where we may, into our various institutions of learning, and we will find these pupils engaged in studies of comparatively little importance, while that great and beautiful science which teaches us the nature of ourselves and our relations to each other, to external universe, and the perfect system of laws which govern all nature, is passed by unheeded.

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Mankind's unfamiliarity with the Formation of the Human Race.

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There are a few objects indeed with which we are less acquainted than with our own natures; and yet we are continually acting as though we were familiar with ourselves, our capacities, our wants, and the means of improving our moral, physical and intellectual condition, which can never be accomplished until judgment begins at "the house of God;" and every earnest worker who desires to assist in rebuilding the walls of scathed and shattered humanity, must commence by "each man repairing the breach over against his own house." Mankind as a mass, should be more perfectly familiar with the nature of that beautiful organization which constitutes the creation and formation of the human race, as also well drilled and disciplined in obedience to those unchangeable laws which regulate development and maintain healthy action down to the lowest period of life.

It seems strange that some relief should not be given to unfortunate victims of beastly and licentious men.

In order that married people should fully enjoy cohabitation to a natural extent, in a perfectly natural and healthy manner, and to the entire satisfaction of both, it should be their study to observe nature's

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Sexual Frenzy.

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laws and demands, and engage in coition only for the purpose of fraternity, and that only when both are cool, quiet and unexcited. This is an excitable age and nation, and this redoubles false excitement at cohabitation, yet makes self-control then doubly important. That sexual frenzy thus created is most injurious to offspring, by rendering them most irritable, impulsive, furious, and wild with false excitements, which promotes demoralization and prevents enjoyment. And the more nervous the parties, the greater their need of self-possession then. So both should be deliberate and quiet and not agitate each other.

Bridal embarrassment works this same evil, yet it is almost universal, especially in young females. All males should humor and assuage this female modesty, and overcome it by approaching gently and gradually. Every female should overcome it; or if this is impossible, postpone or abstain; for when agitated, she can neither give nor take pleasure in it, and will dissatisfy and be dissatisfied by it. She is the one to say aye or no; and if "aye," must surmount all embarrassment, lay aside all queamishness, and all modesty, so far as it infringes on this required perfect abandon.

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Examples of Animals—The Enhancement of Drapery.

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Haste doubles, delay halves, both nervous excitement and embarrassment. This function should be begun very gently and slowly; because it must martial every human function, which takes time. Animals set us examples here, especially females, by keeping the male at bay. Nature always spoils it, unless she is allowed this leisure; because haste must mar or prevent progeny. Then how perfectly obvious that whenever pleasure is its "chief end," both should "take their time," because haste shortens and kills, while deliberation both prolongs and enriches its enjoyments.

How can they possibly enjoy as much in two minutes as in twenty? especially when they enjoy not half as much *per minute*. Something should always be held in reserve, no less than her capacity for bestowing and receiving enjoyment, than of her own peculiar charms. The imagination should always be left to occupy itself in depicting those treasures which it has enjoyed but never beheld; and thus the husband will remain the lover, and courtship continue until death do them part. In the estimation of men, drapery enhances the female attraction of person, and the rustle of a woman's garment is more potent to charm than the lavish exposure of the proportions of a Venus.

## PART XI.

## DIVORCES AND FAMILY DISCORDS.

ANOTHER great evil of the day, and one which menaces the most sacred interests of society, is the facility with which divorces may be obtained.

The number of divorces applied for in those States where they are the most easily obtained, tell a story of conjugal infelicity almost beyond belief, and yet not one in twenty apply who would gladly do so but for its odium, the breaking up of families, evils to their children, or business, or some other like motives.

At a meeting of the Episcopal conference, held in New York on April 11, a report on divorce was read. The report stated that divorces were obtained on the most frivolous pretexts. In New England the proportion of divorces was one to eleven marriages. The frequency with which divorces were obtained and the laxity of popular sentiment on the subject were shock-



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Divorce Reform called for.

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ing. It was not to be disguised that severences of the marriage tie were the direct outgrowth of ungodly lust seeking new affinities.

There ought to be a reform in our divorce laws, and the people's neglect in this matter has already become a great national wrong, if not a crime. Upon this subject we add the following ably prepared article in *Demorest's Monthly*:

"It should be especially interesting to the women, and the male sex can but indorse the sentiments: Surely women ought to rise as one man (no joke intended) against our absurd divorce laws. They ought to hold conventions in every State, and national conventions once a year, to urge an amendment to the federal Constitution, making the laws affecting the relation of the sexes uniform in every State of the union. Under our present State enactments, a man may be married in New Jersey, yet be a single person in New York; while a woman might be in the eyes of the law a wife in one State, and a concubine in another. Then there are complications about children and property, which are a source of confusion and loss, as well as a social discomfort, for which really there is no necessity."



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Its Complications.

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In New York a person divorced for cause cannot re-marry. But in Connecticut and New Jersey there is no impediment to their taking another legal partner. In the meantime, precedents are being established of a very grave and dangerous character. A woman in Illinois claimed a portion of the estate of a married man after his death. She proved that a contract existed by which she was to receive a certain portion of his estate, in consideration of having lived with him and borne him children. Judge Miller, of the United States Circuit Court, a high authority in legal matters, decided that the contract was a valid one, and the money was paid over to the woman. If this decision holds good, then it is idle to talk of illicit relations between men and women. For concubinage, on the basis of a contract, has the sanction of the law. At this time the French chamber is discussing the question of divorce. In France marriage is indissoluble, a fact which has proved a very great hardship in many cases. It is proposed to permit divorces under certain circumstances.

M. Cazot was the principal opponent in the senate, and his argument was that the men of France did not require any law of divorce, as custom or convention

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What Good Men and Pure Women demand.

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gave them all the freedom in marriage which they wanted. This sneer at marriage was received with applause. Indeed this question of marriage and divorce is agitating every country in Christendom. But all good men and pure women should unite in demanding marriage laws which would preserve the sanctity of the home, and secure to children the care and oversight of both parents. Why don't the women move in this matter?

The statistics of divorces are appalling. In the good old State of Maine, the number of separation of husband from wife is steadily on the increase. There are twenty-three divorces to-day where one occurred fifty years ago, and so throughout the country. We live in an age when discontent is rife and traveling is easy and cheap, and the temptation to seek fresh fields and pastures new is ever present.

Marriage is no longer regarded as a religious sacrament. It is a civil contract, amenable to the passion and caprices of the parties to it, and the result is dissevered homes, perpetual estrangement of people who, in the olden times, would have lived fairly comfortable lives together. And, worse than all, in tens of thousands of homes are children, deprived, some of

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Rights of Children—The most Prolific Cause.

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a mother's care, others of a father's protection. The birth of children carries with it, of necessity, the indissolubility of the marriage tie. The child has a right to demand the care of both its parents until it becomes of age. As this involves at least twenty years, other children are born in the interval, and so the union naturally becomes one for life. Whenever parents separate, they do cruel wrong to their offspring, and should be under the ban of society for so doing. Are there no ministers, male or female, to uphold the sanctity of the home, and to demand that they who bring children into the world shall sacrifice their own vagrant fancies for the sake of their offspring?

There are various causes that contribute to the dissolution of the marriage tie. The most prolific is inconsiderate marriages, and the escape from them is so easy that mutual adaptation is wholly overlooked by the contracting parties. The great majority of married couples are seriously dissatisfied. Thousands consult about their conjugal differences—though these are the last things disclosed, unless compelled by aggravating suffering, without then telling half their troubles. Secrets that are down deep in the heart remain untold—closed against all confessions.

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Degradation of Social Powers.

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Smouldering fires burn slowly, but surely, and the charred remains of their soul-vitals lay in a smothered heap—only to char more fatally.

Society is founded on the union of the sexes, and the obligations are the same for both. Each is constituted the guardian of the purity of the other.

The harmony of personal and social life is disturbed if either degenerates to coarseness or weakness. The man who uses his power to corrupt woman, is self-degraded and cowardly. The woman who uses her influences to corrupt others, debases herself, and makes her life a moral anomaly.

The marriage bond is the only adequate acknowledgment of the laws appointed to regulate human society.

This alone gives us the family, which is the primary form of society. Marriage implies a mutual pledge to lifelong, consistent endeavor to reach the highest standard of human attainment. In the family circle, the relations of the husband, wife and children provide for various duties incidental to these relations. The maternal instinct of man, when properly tempered, is one of the noblest and most valuable emotions of the human heart.

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The Abuse of the Maternal Instinct.

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It commences early, and often accompanies us to the closing scene of life.

By the abuse of this instinct we see strange inter-mixtures of the noblest of virtues, and the foulest vices. It runs to extremes, and is continually hunting for something new; gallantry degenerates into seductions; fine trembling honor, into an irritable thirst to avenge trifles; the heart is full of restlessness and fever. In the general pursuit of happiness contentment is unknown.

Marriage properly entered into, and the relations rightly understood, is the happiest condition of mankind; but so few understand the laws governing these relations that alienations and disgust often take the place of what should have been perfect happiness. On every hand is to be seen husbands and wives whose married life has proved to be a canker, eating out the very best elements of their natures.

How many wives there are, leading a miserable life of suffering who would rather die than tell their friends of their conditions. How many husbands there are whose affections and regard for home ties have been completely killed. What is the cause of all this? Ignorance of nature's foremost laws.

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Disappointments in Married Life.

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A large portion of the married, if the true story of their lives could be told, would attest to their disappointments in the conjugal state. It is the expectation of people when they first enter into married obligations, that life's greatest desires will culminate in their relations, and if they understand themselves and nature's laws they would not be disappointed.

Why is it that we see so many unmarried men and women, apparently perfect physically and mentally, so well calculated to enjoy married life? It is because they have seen so much married misery among their acquaintances that they had rather go through life in single blessedness than risk the uncertainty of happiness in marriage. It is a terrible condition of society and a reproach to mankind that such a state of things exist. Many a single woman after living among her married friends assert, that—"you don't catch me marrying—I've seen too much." Such cases are in every community, and if the number could be known it would astonish us all. It can be set down as a fact that those who discourage others from marrying have suffered themselves or seen others suffer.

The relation of the husband and wife ought to bring out the best impulses of human nature; but if the

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Perplexities of the Married.

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young wife finds that her husband thinks more of gratifying his own passion than he does her feelings, she soon becomes disgusted, her anticipation of pleasure vanishes, and she is soon convinced that she has been denied by nature what rightfully belonged to her.

Sometimes, if she is ignorant of these subjects, as the majority of women are, she will naturally assume airs of superiority over her more passionate sisters on account of her imagined purer nature.

The husband's early impetuosity and ignorance brings about unsatisfactory conjugal relations.

He, finding an unreciprocal wife, doubts her affection for him. She, because of her defrauded womanhood, feels debased by his conjugal approach, especially an enforced one. Disappointments in married life are on every hand, in all classes of society, and in all shades of religious belief. Age has nothing to do with it, as it is found among young as well as those who have lived to a ripe old age. Men and women should know more of Nature's laws and their intricate ways, and follow reason rather than blind passion, which would prove an antidote to our present inharmonious relations.



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Conditions that Cannot be Harmonized.

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There are many causes that would warrant a divorce, but the most perplexed and difficult one is where two persons of honest intentions, who look upon divorce as a disgrace, who find themselves united together for life, and that their spirits are not in harmony, their natures are at war with each other's, and that they cannot be harmonized. Thousands are in this condition. No law can be made to reach all alike, therefore reason, judgment, and surrounding circumstances should govern each separate case. There is no wisdom in exposing the faults and imperfections of others to the world, unless great good is accomplished thereby. The young, innocent child and the foolish, can repeat what they hear and see, but no one will claim that any great wisdom is displayed.

The object of social reform should be to harmonize the male and female, instead of getting up an antagonistic feeling between them, by making one party the great "bugbear" of society, the other neglected, abused slave. The injustice existing between the sexes originates with blame on both sides, perhaps not equally alike, but neither sex is free from imperfections. We should not ask why people are not all made good, pure and noble, but should strive to im-



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Before Marriage—After Marriage.

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prove humanity in all its diversified stages of development.

Among the features which characterize the married and single, the difference in bearing, speech and appearance, are the most striking.

The contrast is surprising.

A bride going West on her wedding trip, called her husband "Darling Charlie," at Chicago; "Charles," at Denver; and "here, you," at San Francisco. A husband said : "The first few weeks of my marriage, I loved my wife so well I felt as if I could eat her up, and now I wish to God I had—I hate her so."

This is caused by disobeying natural laws which regulate the married relations.

How few persons there are that know what the natural laws are in the married relations, which, if disregarded, bring apathy, disease, suffering and death. Every effort should be made to reveal these laws, that when rightly used promotes the health and happiness of mankind.

In married life, fidelity of heart and respect of person belong as a condition necessary to the well-being of all parties concerned.

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Marriage Fidelity—Infidelity.

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Infidelity is liable to bring the blight of infection to an innocent party, and stamp the worst of diseases upon offspring. If there is one crime more accursed than another, it is tainting a trusting wife with disease. To victimize one's wife, who perhaps has suffered the pangs of motherhood—to impose such a burden of shame, suffering and endurance, is too grievous to be borne without indignant protest.

Nature never begins what she cannot consummate; never "puts her hand to the plow" where she is obliged to look back; and hence will not let those *begin* to love who are too uncongenial to continue, and even re-increase. The mere fact of two, *having* once loved, *guarantees* that both can restore and redouble. All the difficulty lies in something else than "natural incompatibility." You throw off upon this convenient "scape-goat" the consequences of your own mutual abuse of each other. Each dislikes because both mutually wrong each other. Abuse throws the abused on his native dignity, and raises him too far above his enemy to indulge rancor, or take revenge. Hate is mutual only where *both* have wronged each other. Those who never wrong never hate, however much wronged; but those who are ever

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Abuse of Each Other.

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wronging are ever hating; because of their own self-convicted consciences. Conjugal loathers, please examine this principle, as a veritable law of universal applicability, and apply it to your own conjugal feelings. Of course the one who hates the most has wronged the most.

Obviating the causes of an evil removes it. You loved once; then what prevents your affections from re-doubling with years? Only your own abuse of each other. You inflict misery on each other, and thereby generate your mutual "incompatibility." You are "uncongenial" because you have been *unconjugal*, and can re-establish congeniality by returning to true conjugality. All can treat each other politely at least, and thus get on passably well together. Two really polite persons, who are obliged to be together, would not wrangle; much less a true gentleman and lady; especially if they have ever loved each other or their mutual children. If your uncongeniality is constitutional, why did you not perceive it before marriage? Because "infatuated?" Then get infatuated over again. Establish a partial union if you can do no better. Unite as far as you are congenial, yet each leave the other to act separately on

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Illustrative Cases.

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points of dissimilarity. If you disagree on religion, politics, tastes, morals, or other questions, each accord to the other the largest individuality; yet as far as you can, unite on other points.

There are interests you can share in common, and grounds for community of feeling. Uniting on them will induce sympathy on others. If your husband drinks, or is unfaithful, or your wife scolds, or is hateful, reform efforts are better for both than abandonment. If our Heavenly Father should abandon us on account of any one of our numerous sins, on whom would He not turn His back forever? Then shall we abandon the father or mother of our dear children for some one's sin, though grievous? The doctrine of forgiveness is true humanity as well as christianity, and nowhere as beneficial or necessary as in marriage. Read this chapter to your consort, in a softened, easy manner. Present the desirableness of reconciliation. Cut off all issues but this. Ascertain how much each desires to live in affection. Probably each will learn with surprise that the other is willing and anxious. If so, restoration is easy, for "where there is a will there is a way." Probably both would gladly rush right into the arms of the other, if only certain of reciprocity.

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Right Course to Pursue.

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“O, I would give the world if, as I go home to-night, I could go right to my wife, as of old, and, encircling her in my arms, kiss and caress, and be kissed and caressed by her.” Yet quite likely she is feeling precisely the same towards you. At all events, just try. Proffering a fond kiss can surely break no bones; or wife pursue a like course. If either finds any lingering fondness still remaining, *express* it. Sometimes the beclouded sun reappears suddenly. Probably either could break the fatal spell which separates you in one minute, just by one frank proffer of affection. If you are willing to be reconciled, try every means to show to each other that you are in earnest, and you will discover that each is only too glad to aid in the reconciliation.

## PART XII.

## INFANTICIDE AND ABORTION.

CHILDREN are born, and it is their God-given right. That this privilege should ever be questioned is to cap the climax of abominations.

The history of abortions shows that the custom has existed since the earliest times, and all the influence of Christianity has failed to prevent the evil. The Roman women did not scruple to free themselves from pregnancy, which interfered with their pleasures, and until Ulpian repressed the practice, they carried it on to an alarming extent. Plato and Aristotle advocated it for the purpose of preventing excessive population, and taught that a child only acquires a soul at the moment of birth. Their teachings were that the embryo did not possess animation, therefore it was not murder. How revolting this practice to every principle of humanity! How many in this

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A Revolting Confession.

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Christian land take what is calculated to cause miscarriage, and for this purpose only. The following experience is related by a woman who was persuaded to visit one of those infamous physicians about six weeks after becoming pregnant. She says, "She gave me some powders, with directions for use, which did not produce the desired result; returning, I asked her if there was no other way to produce miscarriage. 'Yes,' she replied, 'I can probe you, but I must have my price.' 'What do you probe with?' 'A piece of whalebone.' 'Well,' I observed, 'I cannot afford to pay that price, and will probe myself.' I used the whalebone several times; it produced considerable pain, followed by a discharge of blood." Injuries on the mouth of the womb by other violent attempts, had caused all this agony. An almost desperate surgical operation barely saved her life.

She further confessed that this abortionist had produced five miscarriages, adding that she knew many respectable ladies on whom she had operated, one five months advanced, whose child struggled violently after having been thrown into the wash-bowl. A New York physician boasts of having produced abortions on no less than one thousand women; and this

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The only Safe Preventative.

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was the work of only one doctor! Many an aborted one has returned home completely destroyed—her vitals tapped and bleeding, who lingers along a few short months and dies—the victim of passion. The only safe and sure preventative of such results is *virtue*. Every law of nature protests against such deeds that ruin the health of the mother, and destroy the sexual organs. Nothing of man can assume the functions of Divine Providence.

The mother's health has often been restored by the very means which the judgment of man appeared most calculated to destroy it. A few illustrations are given: A lady who had suffered a serious complication of diseases in a former pregnancy, was told by several physicians that she could never hope to survive becoming a mother again; nevertheless she became pregnant after this, and by concurrent advice of a number of physicians submitted to the operation of abortion. Subsequently she passed through another term of pregnancy, and now rejoices in excellent health and a splendid boy

A second, who had "children enough" when she found herself embarrassed with a prospective increase to her family, tried every means known to her, but



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Several Illustrative Cases.

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without success. A few days before the birth of a beautiful boy, she had to mourn the loss of her only son by a terrible accident. A third, who had in view a summer tour, vainly sought to obtain relief from an inconvenient pregnancy, succeeded in "having it done for her" by an infernal rascal, and she was laid helpless and suffering through those long summer months in which she had anticipated so much pleasure—not only losing her only baby and her journey, but her health—that only thing that makes life worth living.

A fourth, left almost penniless by the death of her husband, made the attempt to murder the child—prompted by advice of misguided friends—which is now her support in her declining years. Hundreds of such instances are within the knowledge of physicians. Ask the physicians of your acquaintance—they will verify our words.

The most common reasons given for this act are founded in motives of economy and convenience.

The "medical code" requires the recommendation of only two or three regular physicians to warrant the commission of an act which the same science pronounces the taking of human life.

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Three Hundred Abortions by an M. D. —The Prediction of Scientists.

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Cases without number could be cited where these opinions have been obtained upon the most frivolous pretexts, by the patients being influential and wealthy. In 1861 a medical writer of some note published a pamphlet, in which he declared he had performed over three hundred abortions.

The same writer admits that in all that number of cases he found only four necessary to save the life of the mother—thus confessing the immense number of cases performed on other grounds. Several times in this little work he speaks of using a “certain instrument with success.”

This scoundrel of the medical fraternity is accounted “a brother in good standing,” notwithstanding several attempts made to expel him from the society.

This “medical code” is responsible to a certain extent that this rascal remains unhung. The ministers of the Gospel should be held accountable, next to the “medical code,” for the present condition of society. Cases are common where the most scientific men have committed the most serious blunders in diagnosis. Many times the prediction is made that such a woman could “never have a living child”—that she must “die in labor;” that another “could

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Legitimate Aid of Science.

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not live through pregnancy again ;” these assertions have been completely falsified by subsequent events, which shows that this mere fiat of human judgment is a questionable ruling. Suppose that the opinion of man was correct, who constituted him the arbitrator of human life ? Did Almighty God ? No man dare decide this issue.

Every pregnancy should be allowed to go on to its full completion. When this course is adhered to, it is wonderful to behold the extraordinary evolutions of nature to rescue both lives from danger ; or it may be that the same beneficent nature elects the maternal life, and permits the infant to perish the earliest. It is at this point that science comes legitimately to her aid, and determines the exact moment that the young life has taken its flight, and on that instant proceeds to an operation which, a moment earlier would have been murder. She has now only to deal with the dead foetus, which it is her duty to remove with the utmost dispatch. Those women who “walk in the knowledge and love of God,” should scorn the proposition to destroy the lives of their unborn children, from whatever source it may come. Murder your own child never ! yet it is one of the principal

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The most Terrible of Crimes.

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sins of society, and we stand aghast at this appalling fact.

All possible miscarrying means are equally suicidal. Probing endangers the sexual organs almost as much as the life of the child. Since these organs sympathize with her entire physiology, and mentally of course, whatever impairs them correspondingly injures her entire nature.

If the prospective mothers only understood this law of intimacy, they would no more attempt abortion than suicide. How dare a mother jeopardize her own life? How dare she stand before the bar of God's eternal retribution, a partial or total suicide, in addition to that of child murder?

Infanticide is the most terrible of all crimes; and yet it is perpetrated by respectable ladies, and even by church members, as a matter of course. It might be expected of harlots, but is astounding in those who lay claim to respectability or conscience. Killing is awful; but murdering one's own child, nothing—and partake of communion next service-day.

Science can no more condemn to death the being in the womb than out of the womb; and it should limit itself merely to the discharge of its duty, and in

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Justifiable Infanticide.

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the majority of cases, many lives would be saved where they are now sacrificed. If the plan here advocated were enforced by the combined influences of the civil and medical codes, a far greater number of infantile lives would be saved, and fewer maternal lives perish, than under the present outrageous and unnatural system. The "justifiable" infanticide opens the door for the most frequent and frightful abuses of the "privilege," by leaving the legality of the question in most instances impossible to determine. Thousands of lives are sacrificed under the plea of necessity, where one "legal" necessity exists, and these decrees of law and of science should be changed.

In all pagan nations, where the destruction of the offspring is of common occurrence, the pregnancy is allowed to progress and the child to be born, to discover whether it is worth preserving.

It is humiliating to us as a nation, to know that we are becoming worse than the pagans of old. Of all sins, none are so utterly to be condemned, as the one so common as the destruction of the child in the womb, and none are more repugnant. Few realize how many in this Christian land do and take what

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Worse than Pagans—Its Humiliating Tendency.

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is calculated to cause miscarriage, and for this sole purpose.

So intimate is the relation between mother and child, that its life cannot be destroyed without doing fatal violence to hers. How can strong decoctions of ergot, tansy, etc., poison her blood so effectually as to quench its life, without thereby proportionately poisoning her own?

The Boston Medical and Surgical *Journal* calls attention to the toxics effects of tansy, in the report of several cases of grave poisoning. In case I, about fifteen drops of the oil were taken at eleven o'clock in the forenoon. At two o'clock P. M., after a hearty meal, a teaspoonful more was taken. Convulsions and shock immediately followed. There was also general cyanosis. The patient recovered. The menses appeared on the following day three or four days before time. The remaining seven cases are reported from various sources. In case II, a teaspoonful of the oil was taken to promote the catamina. Convulsions, irregular pulsations and laborious breathing followed, and death ensued in one hour and a half. In case III, an unknown quantity of the oil was taken with criminal intent. Convulsions, labored and stertorous breath-

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The effects of Toxics—Several Cases.

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ing followed, and death in three and a quarter hours. A well formed four-month foetus was found at the autopsy undisturbed in the uterus.

From certain facts it was estimated that eleven drachms of the oil had been taken. Case IV, a teaspoonful of the oil of tansy was taken to induce miscarriage. The young woman recovered after becoming comatose from the effects of the drug, which failed to excite the abortion. In case V, four drachms of the oil of tansy were taken. Spasms, disturbed respiration, and great feebleness of the heart's action followed, and death ensued. Case VI, was one of rapid death following the use of the oil, without effecting abortion. In case VII, a decoction of tansy leaves was taken with a criminal intent. Paralysis, contracted pupils and coma followed, and death in twenty-four hours. without action of the uterus. Case VIII, was that of a woman three months advanced in pregnancy, who had taken a daily draught of the infusion of tansy for a week, for the purpose of exciting abortion. She also used a stronger decoction as a vaginal injection. The following morning she aborted, but suffered subsequently from metritis and general peritonitis, and recovery was delayed for three months. From these



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Effects of Toxics—Several Cases.

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reports it is evident that the use of tansy is attended with danger. It is a potent poison, requiring in some cases but one teaspoonful of the oil to cause death. In the eight cases in which the drug was taken in varying quantities, death was the result in five,—a result which should terrify those who use this drug to induce abortion. The drug, moreover, is shown to have little, if any, emmenagogue properties. Of the five cases in which it was employed to excite abortion, only one gave evidence that the ovum was disturbed, and this disturbance did not occur until the drug had been used for a week. Arsenical poisoning is scarcely less fatal, and certainly more emmenagogue in its results. If, therefore, one must be used, the latter is preferable.



## PART XIII.

## PREVENTING CONCEPTION.

THERE are many methods practiced for avoiding an increase of family, and some of them are of the most revolting character. It does not seem possible that persons with any pretensions to decency could adopt them.

Onanism is the commonest form. It is vulgar, debasing, and repugnant to all purity and refinement. It is the product of the animal form of amateness, without one shadow of rational excuse. Few things are more unsexing, and inflammatory to the nervous system. Masturbation is no more so; because both exhaust their own sexual magnetism, without either obtaining a re-supply from the other. The conjugal onanists of this age are more numerous than the exceptions. Prominent church members, even ministers of the Gospel, and the very elite of society, almost

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Conjugal Onanism—Its Effects.

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monopolize this art, for it is far less common to find repugnance to offspring in the lower classes than in upper-tendom. The husband is not alone to blame for this crime, for the wife too, often gives her consent, and by a voluntary effort she facilitates its accomplishment.

Without a single exception, to practice withdrawals is productive of terrible consequences to health. Yet this practice is so common that it well may be termed a national vice. It is acknowledged by its perpetrators, and the husband is eulogized by his wife and applauded by her friends for committing this vice, which is the scourge and the desolation of marriage. Onan has imitators all over this civilized land, but that the crime should be found among men of the highest respectability would surpass our belief if it were not notoriously true. Onanism should never be committed, even if moral considerations were out of the question. The effects of this practice on man is similar to that of masturbation but they are not so prominent because of certain conditions which are wanting, but its influence over the mind and body is only a degree less. Nature revenges herself for the violated laws in disease of the brain and spinal mar-

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Onanism vis Masturbation.

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row, organic diseases of the heart, lungs, and kidneys, wasting of the muscles, and frequently by impotence.

These effects are slow in development, but they are sure to come, and the victim will at last find himself with some chronic disorder, when his epitaph may be written, "Therefore, the Lord slew him because he did a detestible thing." Its effects upon woman is more obvious, because more immediate and local. The orgasm induced in the female organs by the conjugal act, is such that, if left incomplete, the congestion does not immediately relieve itself, and inflammation, ulcerations, and final sterility, are the results. Those so-called female weaknesses are oftener produced by this evil than all other causes combined. Derangements of the bladder, rectum and womb, arising from this cause, are well-nigh intractable.

It is impossible for either man or woman—passionate and loving as they may be—to reach the true crisis of the sexual act when onanism is practiced.

In nearly every instance where onanism is performed, it does injustice to the woman, in the incompleteness of the conjugal act.

These incomplete sexual approaches, if continued, will obliterate all ideas of enjoyment on the part of

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Condoms do not Lessen the Evil—The only Lawful Methods.

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the wife, and is productive of conjugal unhappiness. These facts have but little weight with men, it can be said to their shame. The gratification of their own criminal passions seems to be the leading idea with the majority of men, thus defiling their own marriage-bed. Wearing the condom does not lessen the evil. Hundreds of thousands of these vile things are sold every year by the drug stores, and double that number of caps for the penal gland. And how many times are each of these used? These are the half-brothers to that French invention for female masturbation. Is there a limit to sexual depravity?

There are two lawful methods of preventing an increase of offspring, and they are the only ones that should ever be used. One of the most judicious of these methods is entire continence during the time it is desirable to remain exempt. The other method is the partial continence or the absolute avoidance of the conjugal act for the term of fourteen days after the cession of the last monthly period. This is the extreme limit, and in certain cases should be shortened two or three days. These are the most rational methods for preventing conception, and none others should be used. All other methods save these, are disgusting,

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Partial Withdrawals—Its evil Effect.

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bestly, as well as unnatural, and physically injurious. Some of the methods used are terrible in their effects—debasing to all purity and refinement.

That of withdrawal immediately before emission is certainly effectual, if practiced with sufficient care, but the practice is abominable and disgusting, as well as injurious to health. But if Dr. Dewees' theory of conception be correct, and as Spallanzani's experiments show, that only a trifle of semen, even largely diluted with water, may impregnate by being injected into the vagina, it is clear that nothing short of entire withdrawal is to be depended upon. But the old notion that the semen must enter the uterus to cause conception, has led many to believe that the partial withdrawal is sufficient, and it is on this account that this error has proved mischievous, as all important errors generally do. It is said by those who speak from experience, that the practice of withdrawal has an effect upon the health similar to intemperance in eating. As the subsequent exhaustion is probably mainly owing to the shock the nervous system sustains in the act of coition, this opinion may be correct. It is further said that this practice serves to keep alive those fine feelings with which married people first come to-

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The old Notion of Conception.

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gether, but every day evidence show that the contrary is the case, as it is an act against nature.

The old idea of conception has led some to recommend with considerable confidence, the introducing into the vagina, previous to connection, a very delicate piece of sponge, moistened with water, to be immediately afterward withdrawn by means of a ribbon attached to it. But this is not a sure preventative, and is one of the disgusting schemes to cheat nature. As there are many little ridges or folds in the vagina, we cannot suppose the withdrawal of the sponge would dislodge all the semen in every instance.

Another method in use, such as syringing the vagina immediately after connection, with a solution of sulphate of zinc, of alum, pearl-ash or any salt that acts chemically on the semen, is one that has been scattered far and wide by advertising quacks, and while it has probably prevented conception in numberless cases, yet it is far from being a positive remedy; and the most that can be said of it is that it has probably done less real injury than most of the other means, because the very syringing process is conducive of cleanliness, and aids in strengthening the relaxed muscles of the genital organs. It is further a

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More Methods to Cheat Nature.

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well known fact that similar injections are recommended by all physicians in cases of *procidentia uteri* or a sinking down of the womb, *flour albus* and kindred weakening diseases. In the use of the above remedies for a legitimate object, we have nothing to find fault with, and believe that nine-tenths of the female weaknesses would be obviated by using them in a proper manner at proper times, and in a solution of sufficient strength to contract the flaccid muscles, and still not harm the delicate membranes of the genital organs. It is also said that a vegetable astringent, such as an infusion of white oak bark, red rose leaves of nut-gall and the like, are equally effective in all cases where the salts mentioned are considered a medicinal remedy.

## PART XIV.

## WOMAN'S RIGHTFUL CONTROL OVER THE GENERATIVE FUNCTION.

THE natural laws of sex in their action, position and relation toward each other, teach us the true relations, positions and labors of men and women in the family, in society and in the governmental orders. As the feminine is everywhere the controlling power, this power must be recognized in woman and its law obeyed, before we can ever have order and harmony in any of the relations of life. The masculine law, as represented in man, is everywhere, and has always been recognized as the external executive force, which gives him the right of supremacy. His strength and ability in the field of labor gives him the right. *His might makes the right.* The central power of woman in the maternal office gives her not only the power of control over herself and the foetus, but it also gives her



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The Feminine Law—Its Power.

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the *right* of control over man in the sexual relations. This right of control belongs to woman because she possesses the power. *Her power gives her the right.* Men are already beginning to recognize woman's right of control in the sexual relation. They have discovered that it is not right to force a woman, or subject her to bear children against her will. That as to her belong the burdens and responsibilities of child-bearing, it is for her to say whether or no she will assume these responsibilities.

Under right conditions every true woman will bear children.

The strongest law of woman's nature is the love of children, *and to a mother a man is but a grown up child.*

The strongest law of man (outside of self) is the love of, or, in a perverted condition, the lust of woman. But because women love children, they do not wish to be compelled to bear one every year, like the beasts of the field. The first and most important condition in the right generation of humanity, is obedience to the sexual laws of nature. The brute follows the yearly period of law of physical necessity; the human female combines both the physical and mental laws

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Sexual Desire always Together.

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in the reproductive function. Monthly periods are to the human what the yearly are to the brute, and herein lies the true law for the exercise of the sexual function—that is where offspring are desirable.

In all nature the generative function is controlled by periodical laws, and the generative power of the male, as well as the female, would be much greater and better if the organs never had more than a monthly use. These periodical laws are the controlling powers of generation, whether in male or female. The brute male always obeys the law of the female. He never violates, but always respects it from beginning to end, through gestation and lactation. What a beautiful lesson for the human animal. The generative function of man is almost lawless (at least to the law of control), and his whole character partakes of this lawlessness.

In the brute mammal, generation and sexual desire always go together. This desire is always first manifested by the female and obeyed by the male. The human(?) male has usurped the might of his authority over the woman, and her laws of order in the genative and maternal functions. We see the direful results. All order and harmony are lost in the sexual

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An Unsexed Woman—The Sexual Passion

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relation. Disorder, disease, pollution and crime, follow in their train. There can never be harmony in family, society or government, until man removes his foot of authority from the neck of woman, and permits her to control in the sexual relation according to the maternal laws of order; because the sexual relation underlies family, society and government. As is the sexual relation, so is the family; as is the family, so is society; as is society, so is government. All, all depends upon the sexual relations, because it gives birth to good or bad children, according to its conditions.

Men and women must both understand the righteous laws of maternity; woman, that she may control herself and man; man, that he may be controlled. A woman is unsexed by prostituting or misdirecting the sexual forces; a man becomes a neuter or a eunuch in spirit by the total prostration and loss of all power, though the sexual organs may still remain. An unsexed woman or a prostitute is much worse than a libertine, simply because she has the power to be. She sustains less loss in the sexual act than he. Men and women have cultivated the sexual passion by exercise, and handed it down by transmission, until sexual

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Why Young Girls are Seduced

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desire is no longer a safe guide for its indulgence, as among respectable brutes. As long as sexual desire, with maternity for its end, was under the control of the female, it was safely followed; but in the hands of the male, this law has become an all-devouring fire, too often consuming all that is good in his nature. Sexual abuses have produced more diseases, and are the sources of more evil and crime in the world than all other causes put together.

A very large class of our male population will persist in running into sexual excesses, even when many of them must know that it is destroying their lives. They are monomaniacs on this subject, and because the majority of wives will persist in being women and mothers, instead of prostitutes, young girls are seduced and kept, and their passions cultivated until many of them lose almost every vestige of their womanly nature.

Why do they do this, when they must know that the inevitable will be personal ruin? They do it because the law of self-control is not in their nature, and woman is under man's domain. Men often plead that sexual indulgence is necessary for health, to relieve the system. Why? Because such a draft, such a de-

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Who Seek the Assignment House

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mand for nervous energy and mucous material has been produced in the sexual chambers, through the sexual channels, by such a frequent opening and outlet of the elements, that the passages become gorged if they are closed longer than usual. It is a *terrible necessity*, produced by a *terrible habit*. It is a necessity, just as the drunkard's dram is a necessity, and the man has as little control over himself in the one case as the other. Lust can no more be cured by indulgence than alcoholic intemperance, only as it produces a total loss of sexual power and manhood.

The husband, too, sometimes digs the grave of his own happiness and home, when he cultivates in the wife a love and habit of frequent indulgence. As such habits always produce nervous weakness and irritability of temper, the husband and wife get angry and quarrel for some foolish cause, and the wife as well as the husband seeks the house of assignation. Thus men and women, by cultivating their sexual propensities, are ready to run off with a paramour, forgetful of their obligations to each other, and what is much worse, of their duties to their children. Where the mind is so repeatedly drawn into the sexual channel of desire by useless indulgence, it is impos-

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Men and Women lose their Sense of Right.

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sible to cultivate a high moral sense of the use of the sexual organs as a parental function. Its frequency destroys all sense of its importance in the formation of a new life. It is excessive sexual abuse that has produced so much nervous debility in men and women, in part; we have inherited it from our ancestors, and we transmit it to our children. This is the reason why every generation grows weaker as it grows wiser. No wonder "the years of our lives are only three-score and ten, and full of sorrow and trouble. In the abuse of the sexual organs, men and women lose their sense of right and wrong, and even their affection for children. The whole soul becomes so absorbed in this channel that the voice of conscience, and even the sacred yearnings of maternal love, is stifled by its increasing demands.

More than half of the poor little innocents that see the light of day, tell us plainly that they are not worth raising, by withering and dying at the first rude blast of life; and as long as there is a constant abuse of the maternal law by the parents, the world will never be bettered by its children. The masculine law of generation must be under the control of the maternal—not as now, lawless, and too often at the

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An Adulterous Husband.

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mercy of unsexed females. By weakening the system, sexual abuse opens all its avenues to disease. We do not mean sexual diseases, so-called; but when the system is weakened by nervous prostration, every form of disease takes hold of it. There is not sufficient strength left to digest the food properly, or to resist and overcome the changeable conditions of the weather, and other external influences. "The strong man of the house" lies bound and prostrate, drunk with passion.

Houses of infamy and their pollutions are not the worst results of sexual abuses, because they are not confined to them; they are diffused into families and transmitted to children. To curse one's self is bad enough, but this is a light sin compared with the crime that entails misery upon innocent babes, and curses future generations. Unsexed, abandoned women, never bear children; it is well so. They do not propagate pollution through their own flesh and blood; nevertheless their evils do not die with them. Virtuous women are often diseased through an adulterous husband, and their children cursed by its transmission.

The evils of sexual abuse lurk in almost every



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Results of Nervous Debility.

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household; they have cursed all the past of humanity, and must curse generations yet unborn. In wedlock the abnormal use of the sexual function is called virtuous, because the law sanctions whatever is done under the cover of marital law; but all civil laws of the land can never prevent its evil effects. It has produced a race of men physically weak, but with such strong sexual propensities that they must indulge, at whatever cost to wife or children, and at the cost of maintaining a class of outcast females for their accommodation. It has also given birth to a class of abnormal females ready for self-pollution, or willing to abandon themselves to the lusts of men.

Sexual commerce is just as bad as self-abuse, when carried to the same excess. In a certain sense it is even worse. It is from nervous debility, produced by sexual abuse and other causes, not unfrequently by too hard labor in the middle and lower classes, that two-thirds of our children have not strength enough to live through the period of infancy, and combat the diseases to which it is incident. If two-thirds of the young of our useful, valuable, domestic animals should die in this way, we should think there was something wrong somewhere. Human beings



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Man's Responsibility for Illegitimate Children

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are animals in the highest sense of the word. Right conditions are vastly more important to them than to the lower animals, because their organizations are so much higher and finer, and so much more sensitive to surrounding influences. Man has generally recognized in some way the natural sexual division of labor. He has constituted himself woman's protector, and generally assists the mother in the labor of raising the children. Nevertheless, we are painfully reminded by the number of illegitimate children and infanticides in the world, that the exercise of man's responsibility depends very much upon his own will. A woman cannot so easily throw off her maternal responsibilities. When she does shirk them as far as possible by killing her own children, let no man be too much shocked at her inhumanity, but let them consider that their own want of manhood has driven her to the deed. A woman cannot well be father and mother both for her child, and provide for her own wants, too, in a condition of society where her labor is not considered worth paying for.

In the married relation, if, added to the functional burdens of maternity, the mother is subjected to severe toil, the curse of weakness will fall in some

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Sorrows of Women in Conception.

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way upon the heads of her children. Mothers, who labor severely in the open air, may produce children healthy and tough, but they will be mentally dull and stunted in size—not powerful either in mind or body. If the mother uses her strength in her muscles she cannot give it to her children. Nature will not be cheated. Beware how you keep your account with her. She will demand of you “an eye for an eye and a tooth for a tooth,” and future generations “shall pay the utmost farthing,” for all our abuses of life, as we are paying to day for the abuses of the past.

“The sins of the parents shall be visited upon the children.” Frequently we see strong and healthy mothers with weak, nerveless children. Such results are always the abuse of power in some way.

A willful disobedience of Nature’s laws have greatly multiplied the sorrows of woman in conception and child-bearing, consequently, man has ruled over her because she has brought forth sons of lust and passion. As disobedience to natural laws has driven humanity into its perverted state, nothing short of obedience can restore it.

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Ante-nuptial Relations.

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## PART XV.

## SPECIAL HINTS ABOUT OUR SEXUAL RELATIONS.

ARGUING from a strictly practical, and not from a sentimental point of view, but with all reverence, we hold that the love interchanged between man and woman is no mere operation of the mind, no sheer intellectual process. However pure this passion may be, it is necessarily twofold in its nature. It is an alloy, made up, like ourselves, of body and mind—the grosser mould so intermixed with the more ethereal, that the one finds its most passionate expression in the fruition of the other. Abstract love between the sexes cannot, therefore, exist in any other sense than those engendered by blood-ties. Forgetful of this absolute law of our being, sentimentalists have judged too harshly of Abelard, and lavished too one-sided a sympathy upon Heloise. Without further comment, the ante-nuptial relations, at least such customs are there-

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Causes of Uterine Trouble.

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fore, when prolonged, very disturbing elements to a young girl's health.

Long engagements, by keeping up a wearing nervous erethism, are not only recognized, but even classified, by alienists, as one of the causes of insanity among women. Much more frequently the nervous exaltation is spent upon the reproductive organs; for there follows an awakening of sense which is not, as in man, appeased by the distractions of business pursuits. Uterine trouble from this source any open-eyed physician will over and over again see.

If the caresses of lovers are prejudicial to good health, every like relation between the sexes must be exposed to like dangers. In too many rural districts, and in the lower classes of citizens, such license is tolerated in the social intercourse between the youth of each sex, as must be destructive both to good health and to good morals. The "old folks" are shelved too soon. Young people are left too much to themselves, and thrown too much together. Their social gatherings are too rarely presided over by their mothers or their seniors. As a very natural consequence, their games become coarse, their forfeits immodest; and little by little this freedom from restraint is liable

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Honey-moon Journey.

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finally to degenerate into such gross familiarities as would be improper between even affianced lovers. An unnatural sexual excitement is thus kept up, which must do physical harm. The excesses of the honeymoon journey, conjoined with its fatigue and its discomforts, are too often the starting-point of uterine disease. All excesses in the sexual relations between husband and wife—relations which, when abused, are productive of much mischief, *particularly* among the newly married. Unmastered importunity, and too submissive an affection, must be met by separate beds, by uncommunicating rooms, and if need be, by strong expostulation. But there are yet other secret sins which, like the plague of the frogs, creep into our “houses and bed-chambers and beds;” sins which are vile and filthy. Everywhere we find heads of large families that are practicing detestable arts to avoid offspring. Physicians are consulted every day for the mental and bodily infirmities resulting from these and other sexual sins. \*

The moral and physical degradation resulting from these vicious sexual relations is irreparable; so damaging are they to good health and good morals, so fatal to national prosperity, that we cannot go far astray in assaulting them with every available weapon.

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Shameful Maneuvers in Wedlock.

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The sexual instinct has been given to man for the perpetuation of his species; but in order to refine this gift, and to set limits to its abuse, it has been wisely ordered that a purely intellectual quality—that of love—should find its passionate expression in the gratification of this instinct.

Disassociate the one from the other, and man sinks below the level of the brute. Destroy the reciprocity of the union, and marriage is no longer an equal partnership, but a sensual usurpation on the one side, and a loathing submission on the other. Consider the moral effects of such shameful maneuvers: wedlock lapses into licentiousness; the wife is degraded into a mistress; love and affection change into aversion and hate.

Without suffering some penalty, man cannot disturb the conditions of his well-being or trespass beyond its limitations. Let him transgress her physical laws, and Nature exacts a forfeit; dare he violate his moral obligations, an offended Deity stands ready to avenge them. That this law is immutable, witness from the history read to you—the estrangement between husband and wife; witness her ill health and ill temper, and the wreck of body and mind to which she has been reduced.

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His Keen Sense of Self-abasement—No Self-control.

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The husband suffers mentally, because no *man* can behave in so unmanly a way without a keen sense of self-abasement, without being stung by the chastisement of remorse. Dishonor the body, the temple of the soul, and you dishonor the soul. Again, by this cowardly recoil, his enjoyment in the act is so blunted that he is tempted to seek elsewhere for those pleasures which are denied him at home. Further, he suffers physically, because although he passes through the crisis of the sexual act, and completes it in that sense, yet, owing to his withdrawal from the person of his wife just before the moment of ejaculation, this acme of the organism, by the lack of the normal and necessary adjuvant, viz: the rugous and constringing vagina, is not sufficiently prolonged to wholly empty the *vasa deferentia*. Enough of the semen remains behind to tease his organs and kindle in him desires too importunate to tolerate any great self-control. He is thus goaded on to such sexual excesses as no brain nor brawn can long support; for a constant drain on the life-giving fluid implies—a constant decrepitude will inevitably ensue if this practice of “conjugal onanism” is persisted in. Nor is this name a misnomer; for there is no essen-



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What Provokes the Desire.

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tial difference between this habit and that of masturbation. Both injure in precisely the same way, and for precisely the same reasons. It does indeed seem to be the law of nature that man must suffer the punishment of the onanist if he parts with the "seed of another life" in any other way than that by which it tends to become fruitful. The wife suffers the most, because she both sins and is sinned against. She sins, because she shirks those responsibilities for which she was created. She is sinned against, because she is defrauded of her rights. Lawful congress completely performed so far satisfies an imperious instinct, that attendant local congestions are at once relieved, and to great nervous excitement succeeds a calm repose of body and mind. On the other hand, conjugal onanism provokes in her desires which keenly solicit that very gratification which is denied by the nature of the act. The excessive stimulation of the whole reproductive apparatus remains unappeased. A nervous superexcitation continues, which keeps up, as in our patient, a sexual excitement and a hyperaesthesia of the parts. By forfeiting her conjugal rights, she does not reach that conjuncture which loosens the tension of the coarctative muscles of her erectile tissues.



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The Ill Effects of such Practices.

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Hence the congestive orgasm of the vagina, womb oviducts, and of the ovaries, does not at once pass away, but persists for some time—perhaps is not wholly effaced before another incomplete coition brings a fresh installment. Thus arise engorgements, erosions, and displacements of the uterus, and inflammation of its appendages, accompanied, of course, by all those protean mental and physical manifestations which we so often see. She takes distorted views of life and of the marriage relation, and harbors resentment against her husband as the author of all her ills.

Again: for the ill effects of such practices accumulate—the very barrenness aimed at by these criminal expedients is in itself a source of disease.

In the sterile woman the absence of pregnancy prevents a break in the constantly recurring catamenia and the physiological congestion of the womb by ceaseless repetition, is liable to become pathological. Add to this the unrelieved congestions arising from incomplete intercourse, and a prolific source of uterine and of hepatic disorders is at once manifest. In this relation we call attention to another source of sexual trouble—either from undue order on the part of the husband, or from the too frigid nature of the wife—the

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Husband should Practice Self-control.

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sexual crisis with him is over before hers is reached. Such misadventures are productive not only of unhappiness, but also of disease.

Here, as in conjugal onanism, the female reproductive organs are kept in a state of congestion, which is followed by like ill results, the difference being only in degree and not in kind. For this lack of reciprocation—not, however, necessarily fatal to impregnation—the husband should practice self-denial as regards the frequency of congress, and greater self-control during the act, together with a recourse to such promptings as a warm and an honorable affection may suggest.

Marriage, without children, acts like a slow poison on the constitution of most women. Show me a house without children, and, ten to one, you show me an abode dreary in its loneliness, disturbed by jealousy or by estrangement, distasteful from wayward caprice or from unlovable eccentricity.

## PART XVI.

## PROSTITUTION.

THE most abominable of all the sins of society, and that which has smirched and blackened humanity from the earliest periods of time, is that of illicit intercourse, or prostitution. No terms are too strong in its condemnation, no judgment too severe. Untold millions have succumbed to this unholy crime. Its loathsome subjects show their hideous deformities, alike among the highly cultured, and the lowly ignorant. Dens of this vice abound in every city, village and hamlet throughout Christendom.

Their *habitués*, without shame, and with brazen fronts, walk the most public thoroughfares, infest halls of legislation and justice; appear in every place of entertainment, and even desecrate the house of God, flaunting their infamy in the face of christianity purity and virtue. Wherever man is, and wherever

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Its Origin and Cause.

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he goes, there will the *scarlet* woman follow; though she has to brave the terrors and wildness of a miner's camp, far beyond the confines of civilization.

The attention of philanthropists and legislators has been time and again called to prostitution's alarming increase, and the direful results that attend it. Scheme upon scheme, theory upon theory, have been advanced toward a solution of this question. The authors of each have claimed the possession of a specific. Yet the scourge remains. No nation has escaped its fearful ravages. In the history of all, the hidden head of licentiousness is found sapping their vitality and strength, and finally hurling to destruction people, who, though they have led the world captive, finally fall before the assault of their own beastly passions.

Yet, though the past is replete with terrible lessons we of the present day have not heeded the warning contained therein. The cloven hoof of the withering curse is seen in every avenue of modern society, and the question arises, "What are the causes of a vice so monstrous in its character, and so gross in its outrages upon nature's laws?" Why will women sell their bodies, violating by the act heaven's grandest design, and calling upon themselves a most terrible

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How Fostered.

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retribution? It in the main has its origin in the transmission of sensual proclivities. History is replete with numerous illustrations of this. They are repeated both in biblical and profane writ, when the daughters of rulers and law-givers discerned evident tendencies towards moral turpitude, such as characterized their parents.

Through all classes, high and low, rich and poor, cultured and ignorant, from earth's dawn almost until now, this principle has its numberless illustrations and examples. Founded in perverted sexual laws, it has been encouraged and fostered by a laxity of parental discipline, and by a non-observance of that proper instruction which is demanded at the fireside. Again, conjugal infelicity has aided towards the great demoralization, together with a false and pernicious pride, which is the direct outgrowth of fashionable follies and desires. A debased and lecherous literature joins in the work of affording sustenance to their sensual proclivities, while the press of the present day adds its fuel to the flame, by its beastly rehearsals of the various phases of society's worst and most damnable sins. The result is, harlotism appearing under all shapes and forms.

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Woman Vends her Body—Man the Ready Buye

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It is seen not only in the brothel, and upon the highways, shamelessly brazen, but it hides itself under the mantle of outward cleanliness and decency, defiling with its cursed influence the innocent and pure who come in contact with it. Woman's shame is the highest priced of the world's commodities, and men freely pay for it. The vender, with syren voice cries its sale, ready to deliver up her body to the highest bidder.

To him who has a sincere regard for humanity there is no more appalling sight than is presented by this sexual and social crime.

In no particular is there a greater violation of heaven's holiest laws, to say nothing of the physical ruin that it entails; all the finer sensibilities of the heart and mind are blunted—the natural consequences—when purity and chastity have fled.

That chief bulwark of society—the home-circle—relies upon this purity and chastity for its main support. When it falls the nation falls. It is an inevitable consequence. History ever repeats itself. That of ours will be no exception, unless society makes some effort to purge itself of this terrible sin. Is it indeed to be that this Nation, peopling the fairest garden of all earth, rejoicing in a superior intelligence, favored with

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The Result of the Terrible Scourge

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opportunities far beyond those of any other, and capable of obtaining the highest plane of humanity, is to yet fall and crumble to pieces before this scourge which is sweeping over our land ? Such will be the result unless society pauses to consider its iniquity, and return to a proper observance of the sexual laws and relations which are so intimately connected with this question.

## PART XVII.

## THE CAUSES OF PROSTITUTION.

WE will, to the best of our ability, call attention to prostitution as it exists among us at the present day. At the outset we will consider the causes that produce, or tend to perpetuate the evil state of things which has become a foul blot upon civilization.

We may first of all broadly state the somewhat self-evident proposition that prostitution exists and flourishes, because there is a demand for the article supplied by its agency. Supply, as we all know, is regulated by demand, and demand is the practical expression of an ascertained want. Want and demand may be either natural or artificial. Articles necessary for the support or protection of life, such as meat and drink, fire, clothes and lodging, are the objects of natural demand. In these the extent of the demand is meas-



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Strong desire for Sexual Intercourse by the Male.

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ured entirely by the want, and this latter will neither be increased by an abundance of supply, nor diminished by a scarcity.

Articles of luxury are the objects of artificial demand, which depends, not merely on the want, but is actually increased by the supply ; that is to say, the desire for these articles grows with the possession and enjoyment of them. This feature is peculiarly noticeable in prostitution, though in strictness, perhaps, it cannot be placed in the category of artificial wants. The want of prostitutes grows with the use of them. We may also observe that in other cases the demand is active, and the supply passive; in this the supply is active, so that we may almost say the supply rather than the want creates the demand. We must not here lose sight of the fact that the desire for sexual intercourse is strongly felt by the male on attaining puberty, and continues through his life, an ever-present, sensible want ; it is most necessary to keep this in view, for, true though it be, it is constantly lost sight of, and erroneous theories, producing on the one hand coercive legislation, on the other, neglect of obvious evils, are the result.

This desire of the male is the want that produces

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The Force of Sexual Desire

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the demand, of which prostitution is a result, and which is, in fact, the artificial supply of a natural demand, taking the place of the natural supply through the failure of the latter, or the vitiated character of the demand.

It is impossible to exaggerate the force of sexual desire; we must, however, bear in mind that man is not a mere material existence; his nature includes also mind and spirit, and he is endowed with conscience to admonish, reason to regulate, and will to control his desires and actions. Woman was created to be the companion of man, and her nature presents the exact counterpart of his. It is evident that if so composite a being permits any of the different constituent parts of his nature to attain to undue proportions, he thereby impoverishes and weakens the others, and in proportion as he does this, and accords indulgence to one set of qualities and inclinations at the expense of the rest, he deteriorates from his real nature. He is, in truth, an unmanly man, who devotes all his time and care to athletic and physical pursuits and enjoyments; so is the man who forgets or despises his body, and gives all his care to the mind and intellect; and so, also, is the man who

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The Standard of Human Perfection.

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withdraws from life its enjoyments and duties, and devotes himself exclusively to meditation and spiritual exercise. Men, in proportion as the different elements in their being receive fair play and produce their desires, may be considered to approach more or less nearly the standard of human perfection. The intercourse, therefore, of man or woman ought to appeal to their threefold organization of body, mind and spirit. If the first predominates over and excludes the others, sexual desire degenerates into lust; when all are present, it is elevated into love, which appeals to each of the component parts of man's nature. The men who seek gratification for, and the woman who bestows it on, one part of their being only, are in an unnatural state. And here we may distinguish the indulgence of unlawful love from commerce with prostitutes; the one is the ill-regulated but complete gratification of the entire human being; the other affords gratification to one part only of his nature.

One other distinction also we must carefully notice, and that is, that in the one case the enjoyment is mutual; and that in the other the enjoyment is one-sided, and granted not as the expression and reward of love, but as a matter of commerce; but if it is

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The two Cases--Mutual and one-sided Enjoyment.

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derogatory to their being, and unnatural to bestow gratification on the one part of their nature only, what shall we say of the condition of those unfortunate women to whom sexual indulgence affords no pleasure, and who pass their lives in, and gain their living by, affording enjoyments which they do not share, and feigning a passion which has ceased to move them. The woman who abandons herself for gain, instead of in obedience to the promptings of desire—

“Who, while her lover pants upon her breast,  
Can count the figures on an Indian chest,”

is in an unnatural state; and so is the man who uses her, and obtains for a mere money consideration that enjoyment of the person which should be yielded only as the result and crowning expression of mutual passion.

We may now consider a little more in detail, the want, the demand, and the supply. The want is, in its inception, a natural want, and is simply the perversion of the natural desire of every male for female companionship; it is asserted by some writers that indulgence in sexual intercourse is necessary for the male as soon as he has attained puberty, and they present us with pitiable pictures of the unhappy condition to which

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How the Mind and Body become Demoralized.

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many are reduced, who from timidity or religious or moral influences, refrain from giving free scope to their desires, and who deduce from this the somewhat startling proposition that freer sexual intercourse than is at present countenanced by the conscience and practice of society, should be accorded. No doubt the cases cited by the supporters of this theory are very pitiable; they will, however, scarcely have the hardihood to assert that marriage immediately on attaining puberty, would tend to the proper development of the man, or be otherwise than injurious, rather than marriage or sexual gratification. We would suggest, as the true remedy, that morbid excitement should be corrected by healthy bodily exercise, and mental application. If the young permit themselves to dwell unduly on sexual ideas, a demoralizing condition of mind and body must result.

The want that finds relief in prostitutes, is the unbridled desire of precocious youths and vicious men. In like manner the demand is occasioned by the indulgence of the vicious, and therefore, unnatural want. It arises from men forgetting that they are not placed in this world merely to gratify their appetites. Man's plain duty is to seek in honorable love the

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The Demands for Prostitution.

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gratification of manly desire, and to wait for enjoyment till he has earned the right to it. There is a right and wrong way of gratifying natural desires; it is, as we have seen, not only possible to choose the right, but more beneficial both to mind and body. The demand for prostitution arises, then, from ill-regulated and uncontrolled desire, and may be referred to the following heads:

The natural instinct of man.

His sinful nature.

The artificial state of society rendering early marriages difficult, if not impossible.

The unwillingness of many, who can afford marriage, to submit to its restraint and incur its obligations.

To a man's calling preventing him from marrying, or debarring him when married from conjugal intercourse.

The unrestrained want and lawless demand, call for the infamous supply; but want and demand are insufficient of themselves to create supply; they are strong provoking causes, but not creative. We must go a step further to discover the source of supply.

It is derived from the vice of women, which is occasioned by

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The Artificial State of Society.

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Natural desire.

Natural sinfulness.

The preferment of indolent ease to labor.

Vicious inclinations strengthened and ingrained by early neglect, or evil training, bad associates, and an indecent mode of life.

Necessity, imbued by the inability to obtain a living by honest means, consequent on a fall from virtue.

Extreme poverty.

To this black list may be added love of drink, love of dress, love of amusement, while the fall from virtue may result either from a woman's love being bestowed on an unworthy object, who fulfills his professions of attachment by deliberately exposing her to temptation. Every unchaste woman is not a prostitute. By unchastity a woman becomes liable to lose character, position, and the means of living; and when these are lost is too often reduced to prostitution for support, which, therefore, may be described as the trade adopted by all women who have abandoned or are precluded from an honest course of life, or who lack the power or the inclination to obtain a livelihood from other sources. What is a prostitute? She is a woman who gives for money that which she ought to give only



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A Woman with half the Woman gone.

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for love; who ministers to passion and lust alone, to the exclusion and extinction of all higher qualities, and nobler sources of enjoyment, which combine with desire to produce the happiness derived from the intercourse of the sexes.

She is a woman with half the woman gone, and that half containing all that elevates her nature, leaving her a mere instrument of impurity; degraded and fallen, she extracts from the sin of others the means of living, corrupt, and dependent on corruption, and therefore interested directly in the increase of immorality—a social pest, carrying contamination and foulness to every quarter of the world. Such women, ministers of evil passions, not only gratify desire, but also arouse it. Compelled by necessity to seek for customers, they throng our streets and public places, and suggest evil thoughts and desires which might otherwise remain undeveloped.

Confirmed profligates will seek out the means of gratifying their desires; the young from a craving to discover unknown mysteries, may approach the haunts of sin, but thousands would remain uncontaminated if temptation did not seek them out. Prostitutes have the power of soliciting and tempting.



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Sexual Passion Strong in Proportion as it is Encouraged.

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The sexual passion is strong in every man, but it is strong in proportion as it is encouraged or restrained; and every act of indulgence only makes future abstinence more hard, and in time almost impossible. Some consider that prostitution is the safety-valve of society, and that a serious diminution of the number of prostitutes would be attended with an increase of clandestine immodesty. Such a consequence is not one we think need be apprehended; the insinuation that virtuous women, to be made to yield, require only to be assaulted, is a base and unworthy calumny; nor is it to be supposed that the man who will use a harlot is prepared to insult or injure a modest woman.

But intercourse with depraved women debases the mind, and gradually hardens the heart, and each act of gratification stimulates desire and necessitates fresh indulgence; and when grown into a habit, not only breeds distaste for virtuous society, but causes the mind to form a degraded estimate of the sex, until women seem mere objects of desire and vehicles of indulgence.

The prostitute is a sad burlesque of woman, presenting herself as an object of lust instead of an object of honorable love, a source of base gratification, instead of a reason for self-restraint; familiarizing man

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Causes that lead the Mind to form a Degraded Estimate of the Sex.

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with this aspect of women till he can see no other, and his indulged body and debased mind lead him to seek in them only sensual gratification, and to make, if possible, of every woman the thing that he desires—a toy, a plaything, an animated doll; a thing to wear like a glove, and fling away; to use like a horse and to send to the knackers when worn out; the mere object of his fancy and servant of his appetite, instead of an immortal being, composed like himself of body, soul and spirit—his associate and consort, endowed with memory and hope and strong affections—with a heart to love, to feel, to suffer; man's highest prize and surest safeguard; the inspirer of honest love and manly exertion.

It may be said, indeed, that the primary causes and the first two subdivisions of the secondary, namely: the artificial and local, are causes tending to produce prostitution as a system, of which we may predicate that it always must exist in a greater or less degree of intensity; while the individual causes are those which enable us to account for the presence in the class of unfortunates of the different individuals, of which the following are the principal—seduction, poverty, *idleness*, *love of dress*, *love of pleasure*, vicious training and associations, and evil habits.

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The Faults of Society—Preventing Early Marriage.

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Again, the laws which society imposes in the present day in respect to marriage upon young men belonging to the middle class are, in the highest degree, unnatural, and are the real cause of most of our social corruptions. The father of a family has, in many instances, risen from a comparatively humble origin to a position of easy competence. His wife has her carriage; he associates with men of wealth greater than his own. His sons reach the age when in the natural course of things, they ought to marry and establish a home for themselves. It would seem no great hardship that a young couple should begin on the same level as their parents began, and be content for the first few years with the mere necessities of life; and there are thousands who, were it not for society, would gladly marry on such terms. But here the tyrant world interposes; the son must not marry until he can maintain an establishment on much the same footing as his father's. If he dare to set the law at defiance, his family *lose caste*, and he and his wife are quietly dropped out of the circle in which they have hitherto moved. All that society will allow is an engagement, and then we have the sad but familiar sight of two young lovers wearing out their best years

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What Society allows—Worldly Difficulties.

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with hearts sickened with hope long deferred; often, after all ending in disappointment, or in the shattered health of the poor girl, unable to bear up against the harrassing anxiety. Or even when a long engagement does finally end in marriage, how diminished are the chances of happiness. The union, which if allowed at first, would have proved happy, under worldly difficulty has lost its brightness when postponed until middle life, even with competence and a carriage.

There are very many young men who are keeping themselves pure amid all temptations, but we know too, that there are thousands who are living in sin, chiefly in consequence of the impossibility (as the world says) of their marrying. Some go quietly with the stream, and do as others do around them, almost without a thought of the misery they are causing, and the curse they are laying up for themselves. But many, perhaps most of them, are wretched under the convictions of their conscience. We must in sadness confess that in face of the powerful tyranny of social law in this country, it is difficult to suggest any general remedy for the evil. But the mischief is on the increase with our increasing worship of money, and public attention ought to be appealed to on the subject.

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Social Tyranny and its Results—Providential Law.

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If our young men would shake off these affectations, and claim a position in society for themselves and for their wives, because they are qualified for it by education and character, and not merely because they represent so much money, they will soon force the world to give way, and strike down one of the greatest hindrances to their own happiness. It would not be difficult to bring the daughters over to the same opinion. The recognition of this principle would do much to check some of our most deadly social evils.

A great law of providence cannot be neglected with impunity, and this undue, artificial, and unnatural postponement of marriage ends in a great blot upon our social system. Vice is the result, and vice creates a class of victims to indulge it.

If providence has ordained that man should not live alone, and if conventional maxims or mere empty fashions and the artificial attractions of society lead to overlooking or superseding or tampering with this law, the neglect of a providential law will surely avenge itself in social disease and corruption in one or the other parts of the system. The fear of poverty has become morbid, and men cry out not only before they

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Profligacy of the Female

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are hurt, but before there is any reasonable prospect of it. They forget that married men can *work*, and that marriage is a stimulus to work, and again and again elicits those latent activities of mind which produce not only competency, but affluence.

Inability to marry, unwillingness to accept the obligations imposed by married life, vicious habits, idleness and love of pleasure—are all causes which operate on individual men, and induce them to have recourse to the society of prostitutes.

The causes of the supply have now to be examined. It appears to be pretty generally admitted that uncontrollable sexual desire of her own, play but a little part in inducing profligacy of the female. They yield to desires in which they do not share, from a weak generosity which cannot refuse anything to the passionate entreaties of the man they love. There is in the warm, fond heart of woman a strange and sublime unselfishness, which men too commonly discover only to profit by.

Many—far more than would generally be believed—fall from pure unknowingness. Their affections are engaged, their confidence secured, thinking no evil themselves, they permit caresses which, in themselves

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Ultimate Resistance almost Impossible.

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and to them indicate no wrong, and are led on ignorantly and thoughtlessly from one familiarity to another, not conscious where those familiarities must inevitably end, till ultimate resistance becomes almost impossible, and they learn when it is too late, what women can never learn too early, or impress too strongly on their minds—that a lover's encroachments, to be repelled successfully, must be repelled and negatived at the very outset.

Many women stray from the paths of virtue, and ultimately swell the ranks of prostitution through being, by their positions, peculiarly exposed to temptation. The women to whom this remark applies are chiefly actresses, milliners, shop girls, domestic servants, and women employed in factories. Of these many, no doubt, fall through vanity and idleness, love of dress, love of excitement, love of drink; but by far the larger proportion are driven to evil courses by cruel, biting poverty.

It is a shameful fact, but no less true, that the lowness of the wages paid women in various trades, is a fruitful source of prostitution. Unable to obtain by their labor the means of procuring the bare necessities of life, they gain, by surrendering their bodies



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The Results of Promiscuous Herding of the Sexes.

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to evil uses, food to sustain and clothes to cover them. What wonder if, urged on by want and toil, encouraged by evil advisers, and exposed to selfish tempters, a large proportion of these poor girls fall from the path of virtue. A still more frightful cause is found in the promiscuous herding of the sexes through the want of sufficient house accommodation, and the indecent mode of life resulting therefrom.

A whole family—the father and mother, the sons and daughters—young men and young women and children, are thrown together in the same room. Cousins, too, of both sexes are often thrown together into the same room, and not unfrequently into the same bed. In low lodging-houses—the most detestable haunts of vice—men, women and children are received indiscriminately, and pass the night huddled together, without distinction of age or sex—not merely in one common room, but often one common bed; even if privacy is desired, it is impossible of attainment; no accommodation is made for decency, and the practices of the inmates are on a par with the accommodation. It is fearful to contemplate human beings so utterly abandoned—reduced below the level of the brute creation—with the absolute neglect of children by pa-



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Scheming and Lustful Men.

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rents, and the interminable scheming of lustful men. We end the roll of causes which have operated in this direction since the dawn of civilization, and singly or combined, will so continue, we presume, to operate for all time.

## PART XVIII.

## THE ORIGIN OF SYPHILIS.

THE question concerning the origin of syphilis, has given rise to much argument, and to many learned discussions. The three suppositions that appear most worthy of notice, are:

- 1st. That the disease was brought from America by the Spaniards.
- 2nd. That it originated in Europe.
- 3rd. That it has been observed from the earliest periods of human existence.

The first of these suppositions was promulgated to a great extent by Ovedio, a Spaniard; indeed, he received from writers upon this subject the entire credit of having traced the course of the disorder. To whatever reputation, however, may attach to such research, Ovedio was not entitled, inasmuch as Leonhard Schmauss, professor at Salzburg, in the year 1518,

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Was it of American Origin.

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had declared the same fact. The opinion of Schmauss was adopted by Chevalier Ulrich Von Hutton (known afterwards for his zeal and attachment to the cause of Luther), A. D. 1819. The assertion, nevertheless, of its American origin did not find very many supporters, notwithstanding it was strenuously advocated and enforced by Oveido. Among those, however, whose minds were impressed with its truth, were several individuals of much celebrity. If Oveido was quite sincere in the opinion he expressed, it is certain that feelings of a personal nature very much contributed to augment the warmth and energy with which he maintained his position.

Among the distinguished opposers of the American origin of this disease was Van Helmont, who believed it to be a new disease, supposed its birthplace to be Europe, and that it was generated in the army of Charles VIII, at the siege of Naples. Howard, at a later period, supported the same opinion.

In the year 1680, Samuel Jansen, who had resided for some years in the West Indies, not having observed the appearance of syphilis endemically, supposed that it was brought by the slaves from Africa. It is well known that both Sydenham and Boerhaave favored

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Horrible Accusation.

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this opinion, and the latter defended it warmly in 1751. But slaves were not carried to America previous to the year 1503, and at that time the disease was prevailing over all Europe.

An Italian alchemist propagated, also, a very curious *idea* concerning the origin of this disease. Lord Bacon credited the story, and endeavored by his writings to render it more plausible.

"The length of the siege of Naples," says Lenoardo Fioravanti, "having caused a famine among the French and Spanish troops, the merchants brought food to the soldiers, sold them various articles prepared from human flesh, and all those who made use of the horrible aliment were soon affected with syphilis, which was disseminated by contagion through Italy, France and Spain." Finally, J. Astruc, a man of much learning and great natural talent, but whose acquirements, according to Jourdan, have been greatly exaggerated, endeavored, and succeeded in many instances, in convincing the world that the disease was imported from America.

He was supported, also, by Christopher Gertonner, a person of many and varied literary and scientific attainments.

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Its Appearance in the Fifteenth Century.

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But Jourdan, taking up the arguments that were brought forward, disposes of them one by one in a most satisfactory manner.

His pamphlet bears the impress of deep thought, and of a vast amount of learning, toil and research, and should be pursued by every student who is interested in this subject.

He says (p. 44): "The question is generally put, did syphilis appear for the first time towards the fifteenth century? The terms are not sufficiently explicit, since, as a preliminary matter, it is necessary to explain what is meant by syphilis. Now this definition, which has been neglected by all writers, is the only way of duly appreciating, judging, reconciling the different opinions successively advanced on this subject. By the term *syphilis* therefore, is to be understood,

First. A general affection of the system, which presents itself under a most frightful aspect, with many particular modifications, assuming a real epidemical character. In this sense the word designates the disease which broke out towards the end of the fifteenth century.

Second. It may serve to express morbid symptoms

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The Disease known from the Remotest Antiquity.

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arising from an intercourse with a disordered person, communicated in the same way to other individuals, and having with each other a more or less intimate connection.

Now, if we use the word syphilis in this last sense, it can be incontestably proved, that from the remotest antiquity the diseases which it designates were known."

He then proceeds to prove his above statement with a "master hand," and mentions among others who have noted the disease, Guy de Chauliac. . Peter Argelata says that pustules arise on the penis *ex materia "venenosa quae retinetur et remanet inter praeputium et pellem cutis ex actione viri cum faeda muliere."* In the thirteenth century, Lanfranc, Soliet and others, spoke of the same disease in terms which prove how far they consider it worthy of attention.

There have been also many passages collected by Becket from manuscripts which make mention of it. What likewise proves that the diseases of the period were considered of a serious and formidable character is, that the authorities in order to prevent their propagation, enacted severe laws, the penalties for the violation of which were rigidly exacted. Hence the regulations for the *Houses of Pleasure* in London, in the years 1162 and 1430.

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Regulated Houses of Pleasure.

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Similar establishments and regulations existed in most of the large cities of Europe from the time of Charlemagne.

Medical and historical writers make mention of diseases contracted at such houses, called *clapiers*. Jourdan quotes many authorities in favor of the affection having been noticed and mentioned by writers at a very early date, but it is unnecessary that they should be named here. He is also of the opinion that the terrible epidemic which prevailed about the close of the fifteenth century originated with the *marranes* (hogs). This term was applied to those Moors and Jews who had entirely disregarded the teachings of Christianity, and refused to enlist under its banner; for this offense they were expelled from Spain by an edict of King Ferdinand, dated March, 1492.

The persecutions were unremitting, and the tortures, to avoid which they concealed their belief, but secretly practiced those rules that were prescribed by their religion. They are described as living in the most disgusting and loathsome manner, and leprosy among them was alleged to be common.

They were driven from their homes, not allowed to carry with them any of their property, and very many

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Terrible Contagion—30,000 Families Destroyed.

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of them retired to the northern coasts of Africa, where they propagated a disease so terribly contagious that of 170,000 families who crossed to Africa 30,000 were destroyed. Jourdan says: "When we compare the testimonies of the most veridical historians and physicians, we think it impossible to doubt its being derived from the Murranes, who were expelled from Spain before the discovery of America." Fulgasi, among others, tells us that it originated in Ethiopia. At that time all the parts of Spain occupied by the Moors were called Africa, and afterwards Ethiopia.

The period of its appearance exactly corresponds to that of the expulsion of the Marranes. Fulgasi announces its existence in Lombardy as early as 1492. We find it among the Germans in 1493 and 1494 John Pomarus says it appeared in Saxony in 1493. Henry Bemsting affirms the same thing for Brunswick and Lunenburgh. According to John Scipiover, it broke out in 1494 in Westphalia, from whence it soon spread from the coasts of the Baltic Sea to Pomerania and Prussia; and, as mentioned by Linthurius, it manifested itself in 1494 on the borders of the Rhine, in Luabia, Franconia and Bavaria. Now, the expulsion of the Marranes dates from the year



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Spreading of the Disease all over Europe.

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1492. These unfortunate wretches who left Spain, according to Fabricius, to the number of 124,000 families, or over 170,000, as mentioned by Mariana, lost, according to the same Fabricius and Mariana, 30,000 families, of a most fatal epidemic, which appeared to be of a peculiar nature. The disease not merely spread to Rome, as mentioned by Infessura but also infected Naples, according to Zureta and Collenuccio, and even was propagated to the coasts of Barbary. Leo, the African, says that the disease, anterior to the landing of the Marranes, was unknown in Africa. Paul Jovins attributes also the extension of the disease to these exiles. Finally, some passages from Peter Martyr, Francis de Vellaloros, and Peter Pinctor, which, owing to their want of clearness, have been refuted by the partisans of the American origin, seem to indicate that the epidemic clearly existed in Spain during the last twenty years of the fifteenth century, consequently before 1490. It is not surprising that such considerable collections of people, whom the avarice of Ferdinand had deprived of all the necessities of life, and consequently thrown into the most disgusting filth, the inseparable attendant on misery, should have spread wherever they passed a contagious, cutaneous

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People Living in the most Disgusting Filth.

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disease, complicated with scorbutic symptoms, which were necessarily produced by the dampness and the excessive heat of the weather. This is the idea we naturally form of the terrible epidemic of the fifteenth century.

The epidemic thus spread over all portions of Europe. In Germany the propagation of the disease was principally attributed to the Lansquenets, a military rabble, who were constantly ready to sell their lives and blood to the highest bidder.

In the latter end of the fifteenth century, the whole of Europe being engaged in war, the disease once propagated among the common soldiers, readily spread over the whole continent.

A similar confusion prevailed in regard to the mode in which the disease was propagated. It was believed by many that the virus could be carried in the atmosphere, or that any article which a person afflicted with the disease had touched, was capable of imparting the disorder. Fallopius supposed that the disease might be propagated by the holy water, into which a syphilitic patient had dipped his finger.

In the year 1556, Fernel proved that the disease originated from a specific cause, emanating from some

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The Virus Carried in the Atmosphere.

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affected individual, and acting upon one in health; he opposed the idea of transmission of the virus by the atmosphere, and denied the belief in cosmic or astrological influences; he also described with tolerable accuracy its mode of transmission. After a lapse of three hundred years, Fernel's picture of the syphilitic disease is still true, as is shown by the descriptions of the most enlightened and learned physicians of the present day.

## PART XIX.

## SUPPRESSION OF SYPHILIS.

THE subject of the suppression of syphilis may seem to some, who perhaps have only given it a cursory consideration, to be *reductio ad absurdum*; but upon a more mature deliberation, we can but hope all will join us in wondering why the subject has not had a Murphy, or a Moody, or an Ingersoll, or a Parnell, or some other great champion, to sound the battle-cry against this great destroyer—venereal contagion. Physicians have lent their influence in legislative affairs, and have added to their pockets fat and frequent fees by appointments in social evil hospitals, and as physicians in charge of assignation prostitutes. The pretense of doing good was quite sufficient to mask their aim at getting cash from the female portion of the social-evil constituents, and it was not desirable to restrict the masculine division, or the highly profitable

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The Great Need of Restraint.

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business might be markedly diminished; and men in high standing, who are now covered by legal gauze, would be exposed and dishonored. If "ignorance is bliss," etc., the zealous divine in his honest will at doing good, and the industrious Murphy in his most excellent labors at weaning the drunkard from his grog, are working in no more deserving and honorable cause than is he who would battle against and mark out a barrier to syphilitic contagion.

The extent that restraint or the degree of suppression may be brought about; the measures based upon mature reflection is yet to appear; but there is need of restraint, and that measures looking to such an end are possible, is in our mind the farthest from doubt. When laws become possible that deal with males and females upon the basis of equality, then we may hope. But so long as it is only talked and practiced that females shall be submitted to a registrative maculation, it need not be considered possible for humanity to escape the social monster.

Enactments of unusual stringency must necessarily be made before our people shall be safe, even in the most pious realms of our society. The people of our country through their religious principles, are now in

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Venereal Contagion—Restricting all Participants.

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their supposed efforts at doing good, militating against the interest of their own posterity. They hold their hands uplifted in horror at the thought of legalizing prostitution, or passing any laws pertaining to registration and inspection. They must be taught by the physician that such a law is not intended to favor vice and crime, but to rob them of their lasting results. As prostitution has existed since the days of Rahab, it will probably exist in spite of laws and priests; but good people should join to deprive it of its dire sequelæ and lasting curse—venereal contagion. In this conflict, for such it is, we meet two classes of active opponents; first, the conscientious people, who are acquainted only with the cause, and therefore cannot consider the effects; second, the participants of the social-evil. As it must be admitted that prostitution cannot be wiped out, we must accept the situation, and if possible, induce legislative restraint over its evil consequences. We can see no better plan of extending the law around this class of human beings, than by licensing and thereby restricting all participants, male and female, who desire to use illicitly the means by which syphilis is propagated.

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Our Future Needs—Posterity the ones that Suffer.

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The first action looking to such legislative measures must be directed toward convincing Christian people, that any method checking the results of vice is not so dire a sin as the silent submission to the vice itself. We are sorry to admit that it is an open question as to how we can best restrain vice and its evils by statute laws; but the results of this vice should be submitted in a forcible style to the people, advocated by medical men and teachers of science. We are not so selfish that we would have our personal views, which are expressed in these pages, placed in advance, unless such views should appear to be the all-sufficient skeleton for the future needs of whatever may be required.

Syphilis is a disease that comes principally to the notice of the physician. If it should be his fixed duty to report every case to a public registrar, or board of health, as is the case in all large cities with other contagious diseases, the records would show the degree of contamination, or purity of our people, after a period of a few generations. It will be said, we are aware, this would be disclosing our secrets! It is our custom to protect the secrets of our patients. But we ask, if it should be the physician's solemn

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No taking Chances—Ordinance of St. Louis.

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duty to secrete the shame of one man and permit his posterity to suffer from contagious disease, or for the great public good, should the physician be compelled to make common this knowledge, offering the greatest good to the greatest number? We shall not attempt to solve these questions, but have simply propounded them that they may be considered at leisure.

Again, if we possessed such public records, and these records were open for inspection for every interested person—every one contemplating marriage—much deception and misery might be avoided.

The fear of being placed on record would make both male and female careful beyond the probability of taking chances; and might we not hope to diminish contagion and protect so-called decent society?

The ordinances of St. Louis during the social-evil days were of more than ordinary importance. When females were in a diseased condition they were taken to the social evil hospital, or submitted to the care of the house physician. The ordinance was in many respects a good one; but the so-called "good people" of that city regarded it as a greater evil than prostitution with all its consequences. They employed their



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Registering Participants in the Social Evil.

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united influence to procure its repeal, and were successful. Some statistics in regard to the reported results of social-evil laws cannot be out of place. The St. Louis records are of little value from the short period of time the measure was in force. The recorded facts obtained from the "*Blue Book*" of the Royal Commission may be taken, as far as data is recorded, as exhibiting the results generally observed under the legislative acts of other places.

It must be remembered, however, that all figures are based upon a restriction of only one-half of the participants in the social evil; women only were registered and inspected. Men were simply inspected where they applied for treatment, after contagion had taken place; but they were not prevented from returning to places of prostitution and spreading it among healthy women. We see no more reason for permitting a man affected with syphilis to have his liberty from restriction than a woman. The restriction of males would be quite easily enforced in large garrisons. Morgan writes that the proportion of the male population that suffers from general diseases cannot be less than fifty to sixty per cent. Again, he writes: "It is not too strong a statement to make,

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The Per Cent. Suffering from Contagious Diseases.

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that amongst the lower order and artisan male population, sixty-five to eighty per cent. suffer from the contagious diseases in some form; and that in the social scale, while the percentage of soft irritative sores diminish, gonorrhœa and infecting syphilis increase; but I doubt if the percentage even then of those who suffer, can be less than fifty to sixty per cent." This statement is in perfect harmony with the great Bostead and writers of experience throughout this country.

"In three months there were treated in Dublin (Morgan) four hundred and eighty cases of syphilitic and four hundred cases of gonorrhœa, a total of eight hundred and eighty cases out of a garrison averaging four thousand three hundred and seven men; so that in a year, at the same ratio, a number representing the entire garrison would have been under treatment—a monstrous state of things, if preventable, when it is considered in how many of these instances the seeds of ultimate deterioration would fructify almost indefinitely; and taking the soldier at the estimate cost of £100, the state has in Dublin £430,700 worth of its soldiers diseased in twelve months." This is not different from the state of affairs in our late war.

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Extraordinary Number of Syphilitic Cases.

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“In Davenport and Plymouth, where from the first the system has been most carefully and vigorously administered, the state of syphilitic diseases in 1864, before legislation, showed 274 cases out of 2,481 strength; in 1865, before the act of 1864 had made any impression, the number rose to 342 cases; in 1866, when only women informed against or strongly suspected of being affected with contagious disease, were brought up for examination, the number fell to 200. In 1867, where the same system prevailed, a further reduction from 209 to 185 was reached. In 1868, under the monthly examination for the latter half of the year, the figures were reduced from 185 to 159. In 1869, when the fortnightly examination was first instituted, the figures rose from 159 to 162, and in the following year were reduced to 85, or nearly one half. The strength of the garrison was nearly the same throughout these years.”—(*Morgan*.) Taking the aggregate of twenty-eight stations of troops in the United Kingdom, the ratio per one thousand of primary venereal sores, in 1865, was 120; it continued to diminish until 1870, when a ratio of 54 cases only was marked by the register. If space had permitted, we would have prepared a table including the figures of results under the statis-

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Corroborative Facts Presented.

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ties in Paris, New Orleans, St. Louis and other cities; but we shall simply remark that such figures are only corroborative of the figures presented above, in a common showing of the good accomplished in all large cities where the act has existed. It is not pretended that a good showing could be made in a year or a decade, but in a century a great restraining influence would most certainly be manifested were the restrictions based upon the rules of justice to honest people and general equality with both sexes. But we must leave the statistical part of the subject, and direct attention to some of the remote changes of syphilis. We may the more readily see the necessity of some extraordinary effort to procure the much needed legislation. It is against these that we most need to exercise our whole energies. These remote changes are so much more direful than those of the primary and secondary disease, because they are generally deep-seated and masked.

It is not the gangrenous genitals we would picture to you; neither is it the common manifestations that show themselves in the forms of secondary outbreaks; such as ulceration of the throat, syphilitic exanthemata, olopecea, etc. These are too well known. Of

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Secondary Outbreaks of the Disease.

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the more masked forms that do not show themselves until a tertiary period, when our patient is supposed to be "cured;" and to the hereditary features, we wish to give you a fair and truthful picture. Syphilis as a cause of many nervous diseases, will furnish you area for contemplation of no small dimensions. An extensive observation and much reflection compel us to remark that one half of the organic pathological change in nerve structures are caused immediately or remotely by syphilis. Our space is too limited to give but a cursory glance at the dangers and horrors that threaten our posterity. If great changes are not effected in customs, habits and legislative enactments of all nations, the people will certainly be greatly endangered.

The utterly loathsome character of the disease has prevented a proper consideration, and thereby the enacting laws to prevent its spread. Public authorities quarantine against the maladies much less offensive, and people submit. But this is a contagious disease of a most virulent character; yet it has not received the attention from public authorities and boards of health which would indicate it to be a disease of a contagious variety.

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Compared with other Contagious Diseases.

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Why should it be necessary to report a case of yellow fever or diphtheria to our health departments, or establish quarantine against yellow fever more than syphilis? Why submit a patient suffering from a contagious disease, or one that comes to him in endemic or epidemic form, as a thief in the night, to quarantine rules and isolation, and permit the disease that never seeks a victim, and the patient that has gone where the disease existed—a voluntary exposure—to go free and unrestrained, with a liberty to carry the disease to innocent and unsuspecting parties without comment?

The subject must go where syphilis is, or he will not likely become its victim. It is not so with other contagious diseases. The subject of contagion in such cases has no choice. Innocent persons are made the victims of syphilitic contagion. It is a grievance worthy of the strongest execration that profound silence compels chaste wives unknowingly to undergo exposure to this contagion; where, if every victim of the disease was registered, she could search his blood-history in the public archives. Under such a restraint every such a man would become cautious, and post-matrimonial contagion would be rare. Such an enact-

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How the Syphilitic may pass for a Gentleman.

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ment should not be made to expose the victims of post-contagion, but put into effect at a future date, when every man and woman had been duly warned of the penalty for vice. Then no man or woman would submit to sexual embraces without exchanging health-certificates, if either had a reputation to lose. Syphilis and inebriety should be regarded by all good citizens as "twin-relics," and no greater advocates are demanded to oppose the latter than the former. Both are sapping health and loveliness in our best circles of society. The masses know of the evils of inebriety; its worst features are superficial; but the physician only knows of the misery and suffering caused by syphilis. It lurks concealed, and preys upon unsuspecting innocence. Inebriety often shows its worst features, and the culpable individual is branded an outcast, and neither respected nor trusted; but the syphilitic may pass for a gentleman of noble blood, and be sought as a husband for the daughters of pure and noble families. He is permitted entrance by wedlock into the bosoms of families, and to introduce the bitter sequences by rotten offspring into his own house.

How would a young mother feel, when she is



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Its Immediate Victims not the only Sufferers.

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losing her infant offspring in their tender weeks, and she listens to the kind clergy's gentle remarks: "The good God has seen fit in his all-wise providence to remove your infant, etc.," if she had but known that the fell destroyer Syphilis had done the work, and that her kind and loving husband had been the author of all these frequent causes to mourn! Could this mother but know the doctor's secrets! Could she have had access to public archives! Had she not been clouded by this profound silence, she would not think the good God so unkind in His administrations. We are not aiming to overdraw this picture, nor can we represent this cursed evil as it is observed by the physician for himself. This great evil has no public opponent. There is no one to proclaim from the pulpit or the platform a crusade against this dire enemy. Physicians talk of public hygiene, public health, etc. They come to societies and cursorily discuss symptomatology and treatment. But who says anything about arresting its progress? Who says anything about quarantining against this social evil? In syphilis the immediate victim is not the last or only sufferer. "The sins of the father are visited upon the children to the third



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No Class of Society is Exempt.

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and fourth generation," contaminating mind and body and making life a curse. It has been said that the effects are observed in the fourth generation in the form of tuberculosis, scrofula, diseases of the brain and mind, hydrocephalus, glandular diseases, idiocy and insanity. If we could have true reports, showing exact figures from which to arrange a statistical table of mortality of children, we would certainly be stricken with horror and alarm. An infant *in articulo mortis* from congenital syphilis, is an occurrence so frequent, especially in our large cities, as to evoke little attention.

The lower classes are sometimes truly registered as to the cause of deaths, where they die of syphilis. But who would brand a person of social and financial influence with such a stigma? Then if the doctor's bill is forthcoming, it is easy to write the cause of death "eczema or congestion." It is often impossible, at the present, for a physician to state the true cause of death in plain language on a burial certificate. Then it will readily appear to you how impossible it is to obtain anything like correct figures for a statistical report; but we know that such a report, based upon the true state of affairs, would show up surprisingly.

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The Unfortunates of the Social World.

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No class of society is exempt from this curse, as every physician of experience can testify. Station, education and wealth, form no barrier to this monster. Vice has its votaries, without regard to station. A victim may prolong his life by his wealth, but our population of the middle class, as a rule, are freest from the taint. Their bodies are not subject to over-feeding, therefore the disease seldom causes so great a general breaking down of tissues as in the case of the wealthy, who have been "stall-fed," as it were, by highly seasoned food. The poorer classes, by reason of the greater number of their offspring as compared with the number of children begotten by wealthy parents, when they are contaminated, give the disease a wider diffusion. The disease soon breaks down the constitution of poorly-fed children, and hurries them to an early grave. In the extremes of the social world are the unfortunates who suffer more physically; those of the middle classes are freest from vice, and therefore most exempt from venereal contagion. But it cannot be said that any class is even comparatively free from this dire scourge.

In reference to the very poor classes, it has been said that they suffer more personally from want of

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A Period of Physical Deterioration.

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care or necessities of life, and their children seldom live to become parents, which is not true of the wealthy, who have every means to procure medical skill, and thereby prolongation of life. They live to become parents of a devitalized offspring, on and on. These, by medical aid, good food, plenty of fresh air, favorable surroundings, live on, and beget feeble children; and so on for three or four generations.'

Occasionally, the family name becomes extinct. Yet by all kinds of favorable surroundings and intermarriages with individuals of pure blood, a few of the posterity survive. If no new contagion has been introduced, an improvement is observed and the upward tendency is rapid, until a normal physical being is before us. Thus in accordance with the law called "survival of the fittest," we see them daily advancing to a position or sphere, in which they flourished generations before, but were compelled to pass through a dark period of physical deterioration, visited upon them as a penalty for the sins of their parents.

Every physician conversant with the sequelæ of syphilis, has observed patients, who in early manhood had gone through a course of treatment for this disease (and cured); all symptoms had long since passed

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Leading Features of Syphilis.

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away; every sign of the disease had disappeared in course time; nothing had been suspected for five, ten, fifteen, twenty or twenty-five years, when a sensation of weakness appears upon one side of the body and limbs, the face may be drawn to one side, tingling in the paretic hand and foot, going on to a complete paralysis of one side. Again, an epileptiform convulsion may mask the onset of the symptoms, followed by ptosis, and paresis of some of the ocular muscles. How many have joint troubles that are often ascribed to rheumatism, or he may suffer intense head-pain which is relieved by large doses of iodide of potassium.

We have now marked out some of the leading features of nervous syphilis. They are common in city practice.

It is admitted that only within the last decade has there existed anything like a careful knowledge of these features of syphilis. Since these recent discoveries in nerve pathology, there is no reason to doubt that this acquired diathesis may be handed down in this immediate state to the offspring. It is now beyond a doubt admitted that the disease may be transmitted in its immediate stage, if not immediate condition,

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Various Cures—No Time that we are Safe.

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and that it by no means follows that it must appear in a perfect symptom, picture of progress; but that any of the diverse forms may follow a congenital transmission. Says the most excellent pathologist, M. Paget: "We know that certain diseases of the lungs, the liver and spleen, are all of a syphilitic origin, and the mortality of syphilis, in its latter forms is every year found to be larger and larger, by its being found to be a source of a number of diseases which previously were referred to other origins and accidents, or put down under various heads they did not belong to." Such language, coming from so eminent a physician, should be received with great confidence.

We would be glad to refer *in extenso* to the experience of many of our trustworthy physicians, but our space only permits of cursory mention. We have treated many cases that had contracted the disease twenty and thirty years before; patients who had long thought themselves well, but in whom there appeared unmistakable signs of the original disease in its tertiary forms. Dr. Melbrey Green, informs us of a case under his own observation, transmitting the disease after thirty-five years. We firmly believe there

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Relapse Liable to Occur at any Time.

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is no time beyond which we are safe in declaring immunity to transmission, and no case, no matter how well treated, that we can absolutely pronounce free from the disorder.

We are willing to admit that many cases get well, and that the tendency is for nature to cure the disease; but we have no positive assurance that she has performed her work in any given case so completely that a relapse may not occur at some distant period in the future. This is not a question based upon the treatment of any individual physician, or how successful our general treatment can be made; neither are a few individual successes a barrier to the truth of the above statement. The statement is based upon how successful generally the treatment has been and even now is. We are aware that this is a very delicate question. Some may say it is too delicate to bring to the masses; but should any vice or evil be considered too delicate to name which is in perpetual activity, contaminating the blood and destroying the life of so many?

Do people generally feel fastidious in regard to warnings against foul monsters, that may at an unexpected time devour them by degrees? If it is too

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Its Dangers—Legal Restrictions.

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delicate a subject for open dissussion, it cannot be too delicate to bring before a body of scientific gentlemen, who certainly have the best interests of the people at heart.

With such an aim we do not feel so great a delicacy in presenting a picture of facts to the view. There is no vice, it matters not how vile, that should not be named. To promote life, health, physical and mental beatitudes, should be the physician's strongest desire. To restrain the progress of contagion the people must first be enlightened in regard to its dangers. No "Maine Law" could have passed for the restraint of inebriety, as it has throughout our Eastern States, had it not been through the enlightenment of the public.

Likewise, the only legislation possible must be secured by a thorough enlightenment of the people in regard to the evils of syphilis.

In any legal restrictions pertaining to this vice, so long as the law deals with women alone, and not with men who frequent houses of prostitution, the progress will be slow. Legal cognizance should be taken of men who frequent these places, if we would have these affairs brought within the possibility of active restraint. It is perhaps necessary for those only to



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Houses of Prostitution—Regulating the Inmates.

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register who traffic in this sphere to obtain filthy lucre. Then the registration previous to contagion would only be necessary for managers and inmates of houses of prostitution. The keeper should be compelled to register, and it should be her duty to see that her inmates were registered; and that all males visiting such places should be required to exhibit a certificate of recent date showing their freedom from contagious disease. This involves no exposure, and could be made a protection against carrying contagion to houses of prostitution; every keeper would be glad to put in force such measure, as it would result in general protection.

As matters now exist, even under the best regulated houses of prostitution, men frequently take syphilis, and communicate it to their wives; and many times prostitutes contract the disease from the men who consort with them at assignation houses, and elsewhere. Men who contract small pox are insulated, not only during the course of the disease, but until all danger is passed. A man may have recovered from small pox and feel strong and well, and be as able to go into the streets as he was before he contracted the disease, but if he go into the street before



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The Demands of Public Opinion.

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he is free from all danger of communicating the disease to others, he will be arrested and confined. He might think his rights infringed and his liberty outraged, but the community would think it just. Public opinion demands that all regulations in regard to small pox and other contagious diseases be enforced, however arbitrary they may seem to the victims of contagion. In most large cities physicians are required under penalty to furnish the boards of health a report of all contagious diseases, such as typhoid fever, diphtheria, scarlet fever, small pox, etc., as soon as the diagnosis is made.

The personal liberty of all such cases is interfered with until all possibility of contagion is past. Why is syphilis not reported with other contagious diseases? No, these cases go at large. Men with cancers on their lips go into society, and sometimes by eating with the same spoon, and osculating, sisters are contaminated. We have observed many such cases. A short time ago a most respectable widow consulted us for a troublesome sore, a mucous patch upon the lip. We traced it to her eating of sauce out of the same spoon with her lover, who had a syphilitic sore upon his lips. He had been treated for syphilis five years

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A Sample Case—Restricting Syphilitic People.

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before, and supposed himself cured. He had relapsed to the extent of patches in the mouth when he contaminated this woman; and she suffered from well-marked syphilitic exanthamata. They were married, and she has suffered from other secondary signs, placing the matter beyond question. We are waiting to see the result in their offspring.

The victim of syphilis should be isolated, or in some manner restricted from associating with civilized people. The law has certainly as much right to interfere with the personal liberty of syphilitic patients as it has with the victims of yellow fever or small pox. We think it will not be denied that any city has the right to establish regulations for protection against any contagious disease; nor that any city may have the right to enforce an ordinance compelling men to submit to examination and surveillance if they wish to consort with prostitutes; as much the right to enforce an ordinance compelling the surveillance of men, as of women who pursue such a business for their bread. If we had such measures we would have a double check on venereal contagion in public prostitutes, as well as among men who receive the disease from other sources. While we have made many sug-

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A Double Check on Venereal Diseases.

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gestive statements that may at first seem impracticable, yet if free discussion follows, and thereby good is accomplished, we shall feel amply repaid for any adverse criticism. If we are to have a law that aims at the control of prostitution, let us have one that goes to the root of the evil, and not a one-sided affair. Or it may be said by women, that so long as men do the voting, so long will women be submitted to the unfairness of one-sided laws and restraints. Men should not impose penalties upon women, and be themselves participants in the vices for which these penalties were established.

Such a method of treatment is inhuman and unjust. It is barbarous, and not worthy of Christian people. We cannot condemn others with any good grace for crime or vice, in which we are equal participants. We should first judge ourselves. It will be time enough to sit in judgment when we are faultless.

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The Consequences of Masturbation.

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## PART XX.

## SPERMATORRHŒA.

SPERMATORRHŒA is the consequences of masturbation, the apprehensions of spermatorrhœa and loss of sexual power, form a highly unpleasant subject, which has become still more disgusting, as affording a field for the practices of some of those unscrupulous and degraded characters who infest society, or who falsely assume a connection with the medical profession. These men make money out of the fears of unfortunate youths, some of whom are merely nervous and are frightened at the natural emissions by which the testicles relieve themselves from distention in persons who are not in the habit of sexual intercourse.

The majority however of the victims of such fears are conscious of having indulged either in solitary abuse or in immoderate sexual intercourse. A judi-

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Nocturnal Emission no Sign of the Disease.

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cious and honorable surgeon cannot be better employed than in delivering such patients from the consequences of unfounded apprehensions, and inculcating the strength of mind, of manliness necessary to give up vicious habits which have once been contracted.

In a work of this kind it is fortunately unnecessary to dwell on this unsavory subject. The symptoms of this affection are well known. The disorder is easily recognized. It is a mistake however to suppose that because a young person in all the vigor of manhood, has an occasional nocturnal emission that the above disease exists. It is, in fact, a question whether certain emissions of semen without copulation are not necessary to the preservation of virility.

This fact is not sufficiently understood, and young persons having had an emission or two become alarmed, apply to the physician, and are "put through" a most disastrous surgical and medical treatment.

The symptoms are emissions of semen; first occasionally, and at night or towards morning, gradually increasing, until they recur with great frequency.

The patient does not feel the loss at first, but gradually, as the frequency of the pollutions increases, the

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How the Genital Organs will Recover.

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symptoms give way; there is depression of the mental powers, ringing in the ears, loss of strength, emaciation, and great bodily disturbance, dyspepsia, constipation or diarrhœa, and flatulence, until finally the mind itself shows symptoms of decay.

So long as the power of complete erection continues, and the patient does not lose semen involuntarily or unconsciously (which is very rare), the genital organs will recover themselves under proper treatment.

Very frequently, what is mistaken for spermatorrhœa is some slight mucous discharge, the result of irritation of the urethra. Proper treatment however involves as its most essential feature the renouncement of the habit of self-abuse, and either abstinence or only moderate indulgence in sexual intercourse.

If the patient cannot be persuaded to put this restraint on himself, he deserves the ruin that will fall on him.

With this, and tonic regimen, an active exercise of body and mind, recovery will be regular and permanent. Real impotence may of course occur, but it is very rare.

## PART XXL

## GONORRHŒA.

THIS disease owes its origin to sexual intercourse, and is almost exclusively a local disease, yet it has constitutional manifestations also.

The disease is so much more slight in women that the descriptions of it are always taken from the male sex.

In females it affects chiefly the vulva and vagina; rarely the urethra or bladder.

It is difficult or impossible to distinguish aggravated leucorrhœa from mild forms of gonorrhœa; nor is it of much importance, since doubtless such leucorrhœa will excite gonorrhœa in the male. Prostitutes are especially liable to leucorrhœa, in consequence of the constant excitement of the generative organs; but the certifying surgeons under the Contagious Diseases Acts only think it necessary to se-



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What Gonorrhœa Causes in the Female.

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clude those in whom the discharge is purulent. There is a form of purulent discharge from the vulva pretty often seen in young children—the leucorrhœa infantum—which was at one time confounded with gonorrhœa, and was believed to be due to impure connection; but this, in the great majority of cases, is an unfounded suspicion. In some cases no doubt young children are affected with ordinary gonorrhœa, but in such instances marks of violence about the vulva will exist, and will show that forcible entrance has been attempted; or possibly, if the case be seen soon after the rape, spermatozoa may be discovered in the vulva.

Usually, however, this discharge originates either from dirt or from some cause difficult to discover. Many of the children certainly suffer from worms. Attention to the general health, strict cleanliness, frequent washing out of the vagina, and the use of a tent steeped in some astringent lotion, will effect a cure.

Gonorrhœa in the female causes acute inflammation of the vagina and vulva, frequently accompanied by swelling of the nymphæ, which protrude beyond the labia. The discharge is sometimes very profuse, and there are often excoriations in various parts of



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Cases Occasioned by Impure Coitus.

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the vagina; the labia are frequently much swollen. and abscess often forms there. Hence there is much pain in walking and in sexual intercourse.

The acuter attacks of gonorrhœa are painful, but there is rarely any scalding in micturition, as in men.

The symptoms vary greatly in different individuals.

In the majority of instances gonorrhœa is occasioned by impure coitus; but there are many discharges from the urethra which are occasioned by copulation with menstruating women, or those having leucorrhœa, or some acid discharge from the genitals. This no doubt is of frequent occurrence, and should be remembered by the physician before giving a positive diagnosis. Nothing is more common than to find women who have communicated blennorrhœa. the most intense, the most persistent, the most varied and of the gravest character, who were only affected with uterine catarrhs, which sometimes were scarcely purulent.

In other cases the menstrual flux seems to have been the only cause of the communicated disease.

Finally, in a great number of cases, there is *nothing at all*, or only simply changes in diet; fatigue; excesses in sexual connection; the use of certain drinks—beer; or certain food—asparagus.

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Woman Frequently give Gonorrhœa without having it.

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From this arises that frequency of belief on the part of patients, a belief very often legitimate, that they owe their clap to a perfectly healthy woman.

On this point is most assuredly known all the causes of error, and all should be on their guard against frauds of every kind, scattered in the path of the observer ; but it is with the knowledge of the cause that we advance this proposition : *women frequently give gonorrhœa without having it.* We do not go too far in saying that women give twenty claps for one they receive. Masturbation is also another frequent cause of urethrites ; the passage of bougies ; the internal administration of both mercury and cantharides ; worms in the rectum, and other causes.

## PART XXII.

## THE NATURAL TIME FOR MARRIAGE.

AT what time should people marry? is a question often discussed, but seldom satisfactorily answered. There is a natural time for everything, and the natural time for marriage is when a complete love is formed. No sickly, puny, puppy love; no juvenile and tender fancy, but a deep, strong, healthy, manly and womanly affection—and when this love comes, marry at once.

Wrong physical habits in boyhood fan the fires of sexual excitement and make premature men. Often these boys, before puberty, have love affairs and practice all the vices of men, rendering their affections violent and yet dainty and disordered. A girl's weak, because immature, love is easily reversed, and a riper love, would easily supplant it. Young sparks who would set her wild at sixteen, would be barely toler-

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Differences of Age.

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ated at eighteen, and at twenty she would consider them too "spoony" "for anything."

A young lady is physically much much better able to consummate a true healthy love marriage at the age of twenty than before, and much less liable to those peculiar afflictions that weakened female constitutions are subject to.

Males should be from two to four years older. Twenty-four years in man and twenty-three in woman is the best age for marriage, if all of nature's laws have been observed. Don't wait longer if you are a perfect being. Up to twenty-two those who marry should be about the same age. A difference of ten years after the younger is twenty-five need not prevent a marriage, if everything else is favorable. A man of forty-five may marry a woman of twenty-six or upwards much more safely than one of thirty a girl below twenty. Though a man of forty should not marry one below twenty, yet a man of fifty may venture to marry a woman of twenty-five, if he is hale, and descended from a long-lived ancestry. No girl under twenty should ever marry a man over twenty-six. Under certain circumstances the marriage of a young man to an elderly woman may be justified. An

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Conjugal Perfections.

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elderly woman, possessing superior natural excellencies, may compensate for her age by her superiority, but for a young man to marry an elderly woman for her wealth and long for her death, that he may enjoy her money, "caps the climax" of total depravity.

Personal fitness should be studied by both interested parties. A good physical organism is the base of all conjugal perfections. All other conjugal prerequisites sink into insignificance when compared with this, because it is the embodiment of all. Which is the most magnetic, and capable of the deepest, completest devotion, will inspire the most love in me, and call out my manly affections and attributes?—is man's great practical inquiry; while a woman's should be— which is the truest to masculine nature, and will bestow the most on me? Gender is the base and measure of both companionship and parentage. Those who have this have "the one thing needful in marriage;" those who lack this lack all.

Intercourse before marriage should never occur. You who are contemplating marriage cannot afford to despoil your platonic love. How easy is its debasement, as all will testify who ever loved. Would stolen intercourses be satisfactory? Wouldn't it rather un-

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Intercourse before Marriage.

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satisfy and kill the love of both? To carry out a complete intercourse, all the surroundings must be favorable. The feeling that it may not be exactly right, or fearing premature issue, or trying to prevent conception, or apprehending detection, or anything else which mars it, will prevent your full conjugal enjoyments in this and all other respects. Female modesty is another reason, and there are many others. No, you *can't* afford it.

For both to participate fully and feel perfectly at ease, requires complete isolation and perfect secrecy. Wait until after marriage is the best policy, especially for the female. You might not marry after all—then what? Hundreds of such cases have occurred. “The old, old story,—” you all know it. Only in marriage is our natural want supplied. There is no substitute for it.

This living on sexual crumbs stolen here and there, and perhaps snatched from the table of others, is like famishing on crusts, in place of enjoying the soul-and-body satisfying banquet of marriage. One may substitute a cork limb or false teeth for natural with ease and benefit, but this trying to supplant love by other faculties is like trying to substitute something else in place of food and breath.

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No Substitute for Marriage—Matrimonial Excursion.

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Take that dashing, heartless beauty to your arms if you will, but let *me* take one brim-full of love. Take that soulless Miss; take that society girl who has frittered away her power to love; but give me the fond, clinging, doting Miss, who has never learned to imagine love for every fine looking man that crosses her path. The girl who tries to "make a mash" on every young fellow she meets, is very apt to be badly "mashed" herself in her final selection of a husband.

The first year or two of married life decides the future happiness of man and wife, and it is a matter of life-time importance that they should commence right. If they are wrongly mated, life's fondest hopes will soon vanish into regrets and remorse. If they are rightly mated, then life's brightest dreams will be realized. A family is a great affair—a community by itself—and wields a wonderful power over man and woman. As a production, it has no equals. As a speculation, it yields better "dividends" than any other "line of business" in which mortals can invest. This matrimonial excursion will take you around the world in better style, and show you finer "prospects," than any other. No "dead-heads" on this trip. Whoever "owns" a good wife or a good husband, and has



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Deferred Marriages.

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a "clear title" to a lot of little ones, may feel proud of their condition.

Young man and young woman! Heed this advice. Let the years of your immaturity be devoted to your moral, intellectual and physical culture. There is enough to learn and enough to do to occupy your thoughts and time and energies, without worrying about matrimonial matters, away in the future. Let your sexual natures be a sealed book, highly prized and guarded, but unread, until the proper time to break the seal and enjoy the pleasures and the blessings the reading of its pages will afford.

When nature and culture have done their work, and you are physically and mentally able to marry, do so when the right alliance can be formed. Let no long courtship sap you of your vitality. Too many young people have bankrupted their lives by extended courtships. Sometimes marriage is indefinitely postponed in order to gain the desired amounts of property to start out in good style. Sometimes it is deferred to gain the consent of parents on one side or both. Sometimes it is deferred because one party or the other is fearful that the marriage is hardly up to his or her ideas. When these condi-



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Be Guided by Judgment instead of Passion.

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tions occur, make no marriage contract, and if one is made, either surmount the difficulties in a reasonable time, or mutually break the engagement. Let no sickly half-formed love drive you to distraction. Do not pine for a marriage engagement entirely out of your reach, or one that is unsuitable by reason of disparity of ages, temperament or physical disability. Train your love to concentrate on a worthy object, and be guided by wisdom instead of passion. Finally, when the mating season comes, do not let it idly pass, but find a companion worthy of your love ; then marry at once. If you have but little to start with, it matters not, if you are truly married, for it will be the delight of each to aid in building up a home, little by little, by your own exertions. Such a home, built on the right foundation, by willing, earnest, loving hands, will be cemented and bound together by the twining tendrils of affection, and the joys that are tasted in it will equal the highest pleasures of kings and queens, who dwell in unearned palaces.

## PART XXIII.

WHO ARE ADAPTED TO EACH OTHER AND WHO ARE NOT.

**F**ITNESS, or adaptability, is the most important requisite in anything, or everything, in this world. Anything is infinitely more valuable for any given purpose, if it is adapted for that purpose. Some things not adapted for a purpose can be used temporarily as a make-shift, but to preserve harmony in anything the parts must be adapted to each other.

Conjugal fitness is doubly important, and in fact this is the main requisite in a husband or wife. Indeed this adaptation is the very first point to be considered, and that around which all centers.

A good original organism lies at the base of all conjugal prerequisites, because it is the great determiner of character and capacity. It is called hereditary constitution in man, and "blood" in stock. It vitalizes all functions, both mental and physical, and it is to all

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Disabilities that are a Burden to the Husband.

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what motive power is to machinery. It embraces physical tendencies to longevity and disease, strength, stamina and endurance, and all natural proclivities, intellectual, moral, and dispositional, including the talents. Thus, some are constitutionally predisposed to consumption, rheumatism, etc., others to other hereditary infirmities, while others still are sound and hardy. Other families are obstinate or high tempered, or amiable, or just, or intellectual, etc., and these hereditary peculiarities and characteristics will go far to control both the mentalities and physiologies of their children. If the mother of a family scolds, beware of her daughter, unless that daughter resembles her father, and he is a good quiet man. If the mother is spry, blithe and hardy, the daughter will likely inherit her vigor and amiable disposition, but if she is morose, sickly, or tainted with hereditary maladies, the daughter is liable to inherit such disabilities as will often make her life a burden to her husband. Only a course of physical training and culture can improve the hereditary taints, and young ladies should try to overcome them so as to offer a good healthy physical organization to their prospective husbands, in spite of the weight laid upon them by their parents.

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Masculine Strength and Female Beauty.

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Animal power is the great base of all capacity, all functional excellence. Life is a burden without health, and the sickly are worth but little to themselves, their families, or the world. As a machine, however well adapted to execute the best of work, is worthless without motive power, so animal power is the first prerequisite for companionship.

A good physique is indispensable, even to mental power and moral excellence, which wax, wane, or become vitiated, according to existing physical conditions. Men always have worshiped—will worship—at the shrine of female beauty, and women at that of masculine strength; both of which consist mainly in various animal conditions. Let those girls who know no better, choose little-faced, little-footed, small-boned, shriveled, soft-handed, soft-headed, nervous, white-livered young men; but you do not want them. They may answer merely to bean you into and out of a parlor or ball-room, or escort you to a party or a picnic, or for flirtation; but they will make miserable husbands, because they are not sick enough to nurse, nor well enough to excite your whole-souled love, and are so fidgety and irritable that to please or love them is impossible. Indoor clerks and puny dandies are in-

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Indoor Clerks and Puny Dandies.

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deed more polite than sturdy farmers and mechanics; but as conjugal partners, robust workingmen are altogether preferable.

Miss Young America stands badly in her own light by refusing the hardy and resolute mechanic, for the more accomplished, but less reliable clerk, or idle inheritor of a fortune. These anti-working ideas of both sexes are rendering them almost unmarriageable, just from muscular inertia, and ruining future generations. At this rate of decline we may expect a feeble, delicate race of mortals, and as few as weakly; yet individuals are not to blame. Our societarian customs are thus fatal to our future. Our men rush from work to study, or some sedentary employment, or else to business. Their minds must be educated at the expense of their constitutions, to the ruin of both. Women patronize *muscle*, not dandyism; smile on strength, not delicacy; and young men, indoors and out, make health the paramount attainment, both for its own sake, and that of your prospective wife; and also for its indispensability to the matrimonial and parental relations.

Men should also select a woman for a wife with a good, strong healthy body; and should he by compas-

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Marriage of Cousins.

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sion wed some sickly, feeble girl, he will probably live to see her and his children placed side by side in the grave-yard long before the prime of life. Married women should take charge of their domestic affairs, and educate their daughters in the arts of house-keeping; but these domestic duties should never be made burdensome, and allowed to reduce the wife and mother to a mere household drudge. Many a woman has slaved herself to death for the sake of economy, when her husband was well able to supply all the aid she so badly needed.

Consanguineous marriages should never be tolerated. Fully one-half of all the deaf, dumb, blind, idiotic, deformed, miserable and disgusting specimens of humanity are the offspring of cousins. Occasionally two cousins, who do not resemble one another, and who inherit mostly from those parents who are not related, can safely marry, but it is far safer to abide by the rule and never marry your cousin. You can just as well fix your affections on one better suited to you physically, even though the cousin be the highest type of manhood or womanhood. Cousins too often form attachments in early childhood that culminate in an engagement long before they reach maturity,

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What one Woman likes another Dislikes.

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and when they do reach a marriageable age they brave the dangers to their offspring rather than break the prematurely made engagement.

Men are created with different tastes and dispositions. This diversity is the great instrumentality of progress and invention, which similarity would render impossible. Some men like large, others small and still others, medium sized women; some this complexion, some that; one a blonde, another a brunette. One woman admires and another dislikes the same man and attributes. One can hardly tolerate what perfectly fascinates another; and yet both are intelligent and judge correctly in other respects. These likes and dislikes are not fitful, but are governed by primal laws. Hence, we can predict with accuracy that this one will like these traits and that one other qualities.

All affectional likes and dislikes are as instinctive and inflexible as those by which the lion craves raw meat, and the horse oats.

Nature adapts particular males and females to each other, and creates a mutual attraction between those who are thus adapted.

A man or woman, fairly intelligent and educated,



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Tenderness of Womanhood.

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will know by this intuitive instinct the conjugal mate that each should select, but owing to many circumstances, want of introduction, social standing, inferior relationship, etc., many suitable marriages are missed, and many unsuitable ones consummated.

There never bloomed a rich, rare flower, without a hand somewhere that longed to pluck it, or an eye that desired to gaze upon its loveliness. There never grew a sturdy oak without some tender, clinging, creeping vine stretching out its tiny tendrils, as if in natural prayer that the strong support might be reached. The flower may be "born to blush unseen," and the oak and vine may never meet, yet nature intended that they should. Just so in the human family; there are males and females of every grade suitable to one another, and it is the duty of society to assist people to come together and become acquainted.

A system of marriage intelligence offices would be a good thing if conducted upon scientific principles, where men and women could meet and talk over and arrange suitable matches. What a boon such an institution would be to hundreds of busy and diffident men, and shy and isolated women and girls.



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Blighted Lives for want of Companionship.

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How often do we hear the expression: "The kind of a husband I want I cannot get, and the one I can get I would not have?" hence two lives are almost blighted for want of companionship. It would be infinitely better if men and women of marriageable age could be suitably advertised and sought in a business way than by the ordinary and uncertain way of flirtation, gorgeous and expensive dress, costly annual seaside visits, etc., that do not display the real character of either party.

The proper thought should be to first find a suitable person for a companion for life, and then develop the love that surely awaits such an alliance.

Every unmarried person should ask the above question, and we will try and assist you in the answer, presuming you to be able to read human character by outward signs. Nature has her inside and outside circles, which man must not transcend, but within which she allows full liberty. Thus those about average in height and weight, may marry those who are about average, or in either extreme; while those in either extreme should marry opposite, in order to average their children. Thus very tall men love very short women, in order that their children may be

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Attraction of Delicacy and Coarseness.

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neither; whereas, if a very tall man should marry a very tall woman, this doubling would render their children inconveniently spindling.

Coarse, powerful, loggy and easy temperaments' must not marry their similars, lest their children be still lower. Such unions produce in too many instances the lowest types of idiots, even where the parents are fairly intelligent. Should such persons marry a more spicy temperament, their children will be brighter and better than themselves.

How often are a strong, robust, coarse, shaggy-locked, red-faced, powerful man, and most exquisitely susceptible, fine-grained, delicate, refined and pure-minded woman drawn together? One would think her delicacy would revolt at his coarseness, and his power despise her exquisiteness. What attracts them? Her need of animality. By presupposition her delicate organism has about exhausted her sparse fund of vitality, so that she is perishing for the want of this first requisite of life, and naturally gravitates to one who eliminates sufficient animal magnetism to support both; so that she literally lives on his surplus animal warmth and vitality, he being all the better for this draft; while she pays him back by refining

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Little Folks and their Prospects.

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and elevating him, and their children inherit his powerful organism along with her exquisite taste and moral tone, and are therefore far better than if both parents were powerfully animalized, or both exquisitely emotional.

Some of the brightest children we see are the children of a delicate, highly-cultivated father, and a large, healthy and vigorous mother. Cold hands and feet in both leave the circulation of their children still lower; hence warm and cold extremities should intermarry that their children may be warm.

Tom Thumb, a dwarf himself, confesses to a most marked preference for good-sized women; and his child by his dwarf-wife weighed only two pounds at birth, lingered and died.

"Little folks" must not marry little, unless they are willing to have still smaller children, and thereby produce a race of "Lilliputians;" but must marry good-sized, and their children will be medium.

Nature has established a law that extremes ill-mated seldom produce children, thereby cutting off the injury to the race that they might otherwise inflict.

Should those tainted with insanity, consumption, etc., marry?

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Marrying of Opposites.

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We answer, yes, in many instances. There are, of course, rare instances where the physical or mental organisms are so distorted that marriage is impossible and should never be consummated. Yet as the primal right of all to exercise their natural rights is unquestioned, then the question arises, can these persons marry and and not deteriorate the race? We answer unquestionably, yes, in a majority of cases. No man, no set of men can decide this important question. Nature has decided it by declaring that where children cannot be successfully completed, they are never begun. Harlots seldom give birth to children; and Nature says, "Passably good, or none; nothing rather than bad."

Marrying opposites will give good children, if any; or if none, at least the luxury of marriage; will quench that burning thirst, satiate that hungry appetite, which a life of celibacy will surely engender, and never appease.

We know a simple husband of an educated wife. No children bless them, but their home is a model of content. We know a little dwarfed hunchback, homely, uncouth, squeaky-voiced, who married a splendid woman, and they have raised a family of thirteen splendid children, and grown rich by indus-

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Products of Such Marriages.

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try and frugality. Had he not married, he would probably now be driving a swill-cart or be engaged in some such low occupation. We know a gentleman who was crippled in childhood by rheumatism. He married a homely but amiable wife, and they have raised a fine family of children. Who says such may not marry? Nature says they may, and proves the correctness by the result. A person predisposed to insanity should never marry an excitable person. Take a slow, easy, jolly, good-hearted companion, and your children will be all right. If predisposed to consumption or cancer, marry one the farthest removed from these taints, and the hereditary defect will disappear, or at least be greatly reduced in its ravages, doubly so if you cultivate the weak points of your children.

Since few have well balanced heads or bodies, most require to marry their opposites in one or more respects. Almost all have too much brain for body, or body for brain; or else too much or too little respiration, or digestion or circulation, or muscle, for their other physical functions.

Those who are medium in complexion, stature, etc. who are neither extra dark nor light, large nor small,

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What Characteristics should and should not Marry.

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tall nor short, lean nor fat, etc., may marry anywhere their fancy leads them.

Bright, red hair should marry jet black, and jet black, auburn or bright red; and the more red-faced and bearded or impulsive a man, the more dark, calm, cool and quiet should his wife be; and *vice versa*.

Red-whiskered men should marry brunettes, not blondes; the color of the whiskers being more determinate of the temperament than that of the hair. The color of the eyes is still more important. Grey eyes must marry some other color, almost any other tint; so of other colored eyes.

Very fleshy people should marry those who are lean and slim, and even then some of the children are liable to a surplus of obesity.

Those with little hair or beard should marry those who have an abundant supply. Bony, muscular temperaments, and strongly marked outlines, should marry a smooth, round plump form.

Rapid movers, speakers, laughers, etc., should marry those who are deliberate and calm.

Masculine women who inherit from their fathers mainly, should marry men who inherit their mother's traits. Let each person seeking a conjugal mate also

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Mental Traits.

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use as much discretion in mental traits as in physical peculiarities, and there will be fewer unhappy marriages in the future, fewer divorces, and an infinitely better and happier progeny will be the inevitable and commendable result.

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What is Most Admired of God's Creation.

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## PART XXIV.

## THE KIND OF WOMEN THAT MEN ADMIRE.

FEMALE perfection is the admiration of the world. A beautiful woman is the most admired of God's creation. No other earthly form compares with it. A beautiful woman is a princess in her own right. She is so lavishly endowed by Nature that she does not require to search curiously for styles which will enhance the sheen of her hair, the glory of her eyes.

Good-looking women, pretty women, handsome women, are not so rare; but beautiful women must be rare of necessity, if the full meaning of beauty is considered. The world, however, does not make fine distinctions, and it is easy for almost any agreeable woman devoid of repulsive features to pass for a beauty, especially with those to whom she is most agreeable.



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Woman the Best Exponents of the Beautiful.

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The highest forms are the most complex, and it is natural, therefore, that our women who have all the mingled currents of blood which flow from every nation in the world, should be the highest exponents of the beautiful. They need only the development that belongs to them, and the circumstances that surround them, to blossom into grace and attractiveness. Ease and culture are, as a rule, the spiritual parents of feminine loveliness. So far as woman is concerned, culture is only another name for beauty. America has more beautiful women than can be found in any other country. Travel where we may, we find that the fairest faces belong to American women. This fact is universally recognized.

Sometimes we do not quite appreciate how prodigal Nature has been to our daughters, until we compare them with the sex of other countries. One can meet more comely, attractive, interesting women, on any pleasant afternoon during a drive through some one of our fashionable thoroughfares, in any of our large cities, than can be seen in a week's time in London, Paris, Naples, or any other European capital. Our æsthetic taste is purer and more correct. One of our pretty women, in all the glory of a satisfactory toilet,

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What is Most Beautiful to Man.

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under the soft sky of the blaze of chandeliers, is as nearly an incarnate poem as Nature appears willing to create.

He who feels an interest in living pictures and palpitating statues, can find pleasant entertainment in our parks and fashionable thoroughfares any pleasant day. Whether he worship blondes or brunettes, woman plump or slight, tall or short, imposing or shrinking, splendid or quiet, stately or retiring, he will find them fashioned to his mind.

Those parts of a beautiful woman which is perhaps the most beautiful to man's eyes, are about the neck and breasts; the smoothness, the softness, the easy and insensible swell, the variety of the surface which is never for the smallest space the same, the delightful maze, through which the unsteady eye glides giddily, without knowing where to fix, or whither it is carried.

Woman spontaneously inclines to loveliness, as flowers to fragrance, or as waters to the sea. Fame and glory are achieved by men to please and honor beautiful women. Men strive to accomplish those things which women will approve and love them for. They are attracted by beauty, and seek a closer alli-

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How Man is Enamored.

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ance with it. Man admires and aims to appropriate it to its highest purpose.

Beauty in form and feature is the grandest phase of æsthetics. Man is enamored by it. His desire to possess it promotes marriage. It prompts him to strive for the consummation of his desires. Amorous men strive to possess beautiful women. Men bow and fawn around the handsome, while the ugly are left alone. The more handsome a woman, the more readily she inspires love in man.

Men admire loveliness of form. The woman of full breasts draws him with well-nigh irresistible force. The more marriageable are those who have them fully developed. Men avoid the flat-breasted female as though she were unsexed. The voluptuousness of the full-breasted appeals to the strong sexual nature of the man. Among some men, large bosoms are dearly prized, and some have a real passion for them. Of this women are fully aware, as is acknowledged by the artificial ones so commonly worn.

Other features of beauty are large hips and tapering limbs. The rush of men to see the ballet-girls, evinces the pleasure they take in these personal charms.

Small feet and ankles are the glory of women, as

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What gives Power of Attraction in the Female.

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these are signs of the nice conformity to the tapering below the hips.

Passion is a most necessary part of the female nature. Its natural manifestation is a sure guaranty of strong sexuality, which is appreciated and responded to by men. The women who have this passion well defined, are the most prized and sought after by man.

The world knows this passion, as it exists in both male and female, who always tend toward its consummation in the sexual relation. The more sexuality in woman, the more she is loved by man. It makes the female nature a power of attraction, loveliness and sweetness. It is woman's glory. She can only fulfill her true mission to her husband and children by its gracious exercise. The lack of it can not be compensated for by any other good quality. The reciprocation of passion is due from the wife to the husband, as any other reasonable demand, and she has no more right to refuse her affection and passion than her husband has the right to refuse her support. Man finds this desire so strong within himself that he will seek its gratification abroad if not indulged at home. The lack of this amatory feeling on the part of wives, causes a drifting away from home of husbands who

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Why Harlots Hold Men Spell-bound.

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would otherwise find no interest in visiting women of pleasure. The intercourse with his wife is preferable to that with the strange woman. The latter could not draw the patronage of men without this intercourse, which they must enjoy or *appear* to enjoy. A harlot provokes amateness in her patron by manifesting her own. She must be or appear diligent in her "love," if she would win a continuance of patronage. By this means she delights her patrons, and fleeces them of their money.

Wives may well take a lesson in this from their female enemies. They should learn just that which pleases and gratifies their husbands—that which thrills and charms them, and makes conjugal life sweeter than the gilded haunts of sensuality. Make your husband love you, and only you. Use your powers to interest and fascinate him. Hold him to you by your charms. Passion is developed in either sex by men and women coming together. Woman inspires it in man, in whom it is without efficacy until she awakens it. Hence man is more susceptible to the charms of woman, and more seducible by her than she by him. A woman strong in this passion will succeed in drawing to her the man for whom she sets her cap; whereas

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Why Woman Yields Less Readily than Man.

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the woman who is weak in this respect will fail. Old maids who try hard but to little purpose because their seed-fountains have run empty, must be content to witness the successes of the well-sexed of their race who usually captivate, each one, her choice.

Woman should know how to command her passion if she would govern man. No true man will refuse a gracious woman who loves him—he will fall, naturally, in her favor.

The well-sexed woman has the greater power to fascinate; and this pleases the well-sexed man.

Woman is man's enchantress and manager. She awakens passion in him when she is ready for intercourse—not he in her when he desires. Woman yields less readily to man's importunities than he does to female enticements. This trait enables them to control in and out of wedlock. The ability to inspire passion in men by females is given in the time when needed, and this power should not be abused by excessive use or non-use.

This talent or art is displayed by some women with wonderful effect, and it is to be regretted that more wives and mothers are not possessed of it. The woman of pleasure employs this art to decoy men away from their wives and attach them to herself.

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Want of Adaptation Characteristic of Society.

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Let the wives remember this. Passion met by passive coldness would turn love into hate. Those in passion must be dissatisfied with those who are not. This want of adaptation is characteristic of society in and out of wedlock. It is a fruitful source of trouble between husbands and wives. Honey-moons are broken up oftentimes by the passivity of wives, who unwittingly disappoint well-disposed but passionate husbands. A woman's heart and person are together bestowed upon him she loves, and she gladly yields to him, while she favors none else.

A woman is only seduced through her affections, as evinced by seducers appealing to her passions through her sympathies, and accomplishing their purposes by securing her love. In this way they allure lovely and cherished daughters, and even wives, from their homes and families.

Mentality is man's great attribute. "The mind is the measure of the man," and men love a fine female mind infinitely more than a fine female form. Were this not true, many modern ladies would slide unnoticed into celibacy for want of admirers, whereas, cultivated, accomplished women, with poor bodies, stand a much better chance in the marital market, than fine phy-



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Why Men admire Mental Traits in Women.

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siques without mental culture. Hence this crowding of girls into school from the cradle, though it obviously ruins their health. The existing rage to make girls musicians, a mental trait, is but a section of this law. The transmission of physical vigor by the father and mental vigor by the mother is the only hope of the offspring, from puny yet highly cultivated society-girls. Men love all the gentler, purer, milder attributes of woman, and will risk life itself to defend and protect a weak, timid, confiding woman. Men love and reverence a woman whose soul is in her home, and the woman who makes her home the pleasantest place on earth, will seldom miss her husband from it during his leisure hours. The true conjugal axiom should be "*No place like home*" and we are safe in asserting that no badly mated people ever realize the truth of the axiom, or well married people ever fail to realize it.

Then, girls, if you have inherited these physical qualities that develop into the highest types of womanhood, cultivate them, and add all the embellishments you can in the way of education, culture, refinement and female purity, and life will open to you with all its most enticing promises and gifts; or if perchance



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Highest Type of Physical Qualities.

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nature has not dealt so kindly with you, but has withheld some of the desired physical traits, then by extra efforts, try and make up for the deficiency by some other accomplishment, and you will have no difficulty in selecting a husband who is well developed where you are deficient, and thereby guaranteeing your children a fuller measure of natural gifts than you by nature have inherited.

## PART XXV.

## THE KIND OF MEN WOMEN ADMIRE.

**M**ANLINESS has all the elements of attraction for the female sex, and is one of the greatest moral forces in society.

Without good masculine attributes men become a nonentity in the world. A perfect man is a rare being and most women are aware of this fact. His life tells very little about the innermost nature of himself. In most cases he does not pretend to be a mass of virtue, and in the majority of cases is not, yet let him do anything great and noble, and women will respond with fervor without asking from whence it came. It is her nature to look up to manliness. She has an admiration for physical force and power, and the man who has the most of it is the most admired by women.

A man to win the admiration of women should act manly on all occasions. He should never degenerate

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Men that Attract Women.

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to the level of the clown, but always recollect that he is a gentleman. To be admired by woman, man must show that he is something more than a common person.

An ordinary man is a very unimaginative creature, who feels that he has no particular worth, which he generally shows in his actions. Women do not take to such a man from instinct, but through force of circumstances.

Women are attracted towards men who have self-assurance, stability and decision. There is no masculine attraction for her in opposite natures. The more womanly a woman is, the more she admires strong masculine power. Women love not only large and powerful masculine qualities in men, but they also love intellectuality and strength of mind. She likes to see a man know something, and her favorite, a little more than any one else. She likes men with intellectual capacity, but looks with disfavor on those who seek to gain her admiration through any other channel. To gain the love of woman, man must show her that he knows something. In this age it is one of the great prerequisites to success in marriage and in the family, that man should know something, to be

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Hen-pecked Men—What Kind of Men Women Despise.

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somebody. Women love bold and decisive men, but hate weakness and instability. The less decided a woman, the more she loves decision in men. She likes the one upon whom she can depend, but hates one with a variable and vacillating character. Cowardly men women detest, but brave and heroic men, of all shades and characters, gain their admiration.

Women like to see their hero put himself upon his dignity, appear proud and take a position and keep it too. They don't like to see him back down, but stick to a position when once taken. The man that respects himself and acts manly in all these various phases of human character will gain and hold the respect and admiration of woman. The men that women can manage, order around and henpeck, they despise. Generosity is a manly trait that women admire, as it shows a genuine masculine impulse. A lack of this quality is due to a lack of manliness. Women detest stinginess in men above all things, and all men should be generous if they wish to retain the respect of their lady loves.

Gallantry is another branch or trait of the male character that women admire. Politeness in man is what beauty is to woman. It creates an instant-

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Manly Traits that Women Admire.

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neous impression in his behalf, while the opposite quality exercises as quick a prejudice against him. The man who has this advantage easily distances all rivals, for every one with whom he comes in contact instantly becomes his friend.

Polished manners in scoundrels have often made them successful, while the best of men by their hardness and coldness, have done themselves an incalculable injury—the shell being so rough that the world would not believe there was a precious kernel within it. Scores of men have been successful in life by pleasing manners alone. This pleasing trait of character is very essential to smooth life's pathway, and is worth cultivating in all.

All women should decline presents and attentions unless they intend to pay back in love. For a woman to receive presents from a man and then misuse him, is an outrage. Woman loves intellectuality—commanding talents in lover or husband. She likes good, sound, hard sense, and those men who think to enamor women by clean linen, fashionable clothes and nicely combed hair, will make a great mistake. You want to think, and show her that you know something. Tell her something new and original, and you will “capture” her at once. Public men and those well edu-

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Homely Men—Their Advantage.

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cated take better with women than those commonplace sort of fellows, however nice or handsome.

The reason homely men take best with most women, is because their prominent and perhaps outlandish features indicate a powerful organism, which gives commanding talents. Many men that are noted for impressing, captivating and desperately enamoring and reducing women, are ugly-looking, while tidy, and handsome men stand no chance at all. Young girls not old enough to know what they do like or dislike, are sometimes "smitten" with a good-looking man—just on account of his looks. One difference to be noted between man and woman is, that the former sets much by the personal charms of females, while the latter seem utterly indifferent to it in males. Women detest soft men above all other defects, and those courting men who seek woman's love should be careful how they show any weak spots. If you lack knowledge, read books and inform yourself, and show her that you know something; give her some new and impressive ideas, for all women think a man smart before they love him.

Women love vigor and passion in men, because it is a creative power. The less passion a woman has, the

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Qualities that Provoke Desire—Honesty and Dignity.

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more she is attracted to men of strong passion. A woman likes that quality in man that promotes desire in her. This is nature ; this is right, and the great law of natural selection has implanted these instincts in the human mind to better enable mankind to develop in an ascending line, rather than in a line of retrogression.

All refined ladies prefer men of culture, no odds what the occupation may be; they can put up with hardship, poverty, anything, everything if the husband is seeking intellectual advancement, while struggling along in some menial occupation.

Most women dream and talk of a rich husband, and declare up and down that they will never marry a man to support, yet let the man appear who favorably impresses a woman, and all her past resolution goes for nought. The man may have a hundred faults—she is blind to them all. He may be poorer than a “church mouse,” she cares not a whit for his poverty, but boldly starts life in a cottage, if needs be, and hopes for a “brown stone front” away off in the misty future, when their “ship comes in.”

Women love purity, honesty, dignity, culture, refinement, education, temperance, and virtue, in the

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Frenzied Attack.

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abstract, and if possible would seek these virtues in their future husbands. But let her blinded love once fix itself on a man, and one, two, three, or all these requirements will be cast aside rather than thwart her love. These are the love-matches that culminate in elopements, often with very improper persons. A governor's daughter marries her father's coachman. An heiress marries a blacksmith. A school mistress of thirty-six marries a scholar of hers, a boy of eighteen. A beautiful wife of a rich Illinois stock-dealer leaves husband and children, and runs away with a mulatto farm-hand. An educated and refined daughter of a minister elopes and marries a negro. A widow of sixty-five, with a grown family, marries a dwarf of twenty-two; and so we might go on *ad infinitum*, to show that love is blind, mad, reckless, and can never be depended on unless guided by well-defined resolutions, matured fully, before a frenzied attack of love.

The unsuitable matches named above are of that class that give us our saddest lessons of sorrow, hardship, poverty, drunkenness, desertion, divorce, and squalid death. Heaven help the girl or woman who allows her love to drown her judgment, for a step ta-



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Repentance.

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ken in haste may be repented in sackcloth and ashes during the remainder of her life.

Sisters, daughters, women—be careful how you waste your lives on unworthy men. Set your ideal standard high, and make the men live up to it, or forever refuse them your hearts and hands and lives.

## PART XXVI.

## THE FASCINATING QUALITIES OF MAN AND WOMAN.

MUCH has been said about the art of winning the affections of any particular man or woman.

Knowledge of human nature and the possession of good male and female attributes, are essential to securing these desires. To win the heart of a brilliant woman is the greatest achievement of man;—nothing equals it. To win the affections of a superbly magnificent man is the great desire of woman, and when she has accomplished it she feels that her cup of happiness is full. Manliness is the quality that wins woman over to man. Womanliness is the quality that wins man over to woman. The knowledge of manhood reveals to woman the natural relation she sustains to man; how she should demean herself toward him, and how to captivate any particular one she wishes. What is more precious to a woman than the

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The Elements of Manhood and Womanhood.

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faculty of agreeableness, whereby she makes the man she admires her devoted protector ?

The elements of manhood teaches woman how to maintain the dignity of her position. What is said of manhood is applicable to womanhood. The laws of male and female attraction are as well defined as any of nature's laws; learn to obey them if you wish to enjoy one of life's blessings.

Manly treatment of women secures the blessings of love. One of the distinguishing traits of our times is the respect shown to woman. A true gentleman is always distinguished by his respectful attention to woman. He never utters a word concerning the sex which his own mother would blush to hear, and he never willingly listens to anything that an honorable man would be ashamed to repeat. He has no slights for the aged, whose eyes are dim and whose hands are weak. No rude jests escapes his lips in ridicule. He feels that he should be a friend of those who are weak and helpless. Such a man gains the respect and esteem of all.

Ladies who wish to gain respect and esteem should act the true lady in every particular. That independence which asserts itself in always doing right, is not

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Undesirable Qualities in Woman.

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the one that charms the opposite sex. Such a character is not the one that wins the commendation, much less, admiration and respect. Young men may appear to enjoy the company of such a one, but she never can be regarded with that high esteem which arises from confidence in her modesty and reliance upon her good sense.

There is another character, which is cold, dignified and unsociable; always fearful of compromising her reputation; always sensitive, censorious and apt to misinterpret the words and actions of others. It is difficult to determine which of these characters is the least entitled to respect; both are unlovely and unwomanly.

In proportion to the display of manhood and womanhood will be the interchange of love. The more manly the man, the more womanly the woman, the greater power and capacity to enjoy. Love is not a matter of chance, but the result of masculine or feminine attraction. The power of love in man arises from paternal capacity, as likewise in woman from maternal.

All attractions, feelings and impulses in different individuals, are so many manifestations of the great

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The Power of Women in the Social Circle.

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law of life operating in all. To select a genuine woman for a wife, man should be able to understand womanly qualities at first sight. Woman, too, should have this discerning faculty by which to tell at once who is worthy of her love.

Look at man's power over woman when love begins its sway. She is his willing, self-sacrificing captive. So is woman's power over man. She makes him her willing slave. The power of woman in the social circle cannot be estimated. Her influence is felt everywhere, but the plane above all others in which she shines best, is in the home circle. It is here that we learn to know her best and to love her most. Let us go a step farther, and examine the married relations. In the first place, we will take man just as he is, not as he ought to be. The wife will spend nearly two years before she will find out all his weaknesses. If she will study and remember these weaknesses, the secret is hers. Is he fond of a good dinner? Let her tighten the mesh around him with fragrant coffee, light bread and good things generally, and reach his heart through his stomach. Is he fond of flattery? If so, let her study the dictionary for sweet words, if her supply gives out. Flattery is a good thing to study

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Man's Peculiarities.

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up at all hazards, in its various shades, but it must be done skillfully. Is he fond of beauty? Here's the rub; let her be bright and tidy; that is half of the battle. A husband who sees his wife look like other people is not going to consider her "broken down." Though it is a common sneer that a woman has admitted that her sex considers more, in marrying, the tastes of her friends than her own, yet it must not be considered ludicrous that a man looks at his wife with the same eyes that other people do. Is he fond of literary matters? Listen to him with wide open eyes when he talks of them.

A man does n't care so much for a literary wife if she only be literary enough to appreciate him.

Men love to be big and great to their wives. That's the reason why a helpless little woman can marry three times, to a sensible, self-reliant woman's none. Is he curious? Oh! then, you have a treasure; you can always keep him if you have a secret, and only keep it carefully. Is he jealous? Then, woman, this is not for you; cease rending; cease torturing that fretted heart which wants you for his own, and teach him confidence. Is he ugly in temper and fault-finding? Give him a dose of his own medicine, skillfully

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How to Keep a Husband—His Delusion.

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done. Is he deceitful? Pity him for his weakness. Treat him as one who was born with a physical defect.

Never let yourself become an old story; be just a little uncertain. Another important fact is, don't be too good; it hurts his feelings and becomes monotonous. These rules are given to keep a husband. It is easy enough to win a husband. Most any attractive little woman with a bright eye and coaxing voice can gather in a noble husband, but it is pretty difficult to retain him. There are plenty of noble husbands, but the great difficulty is to draw out their true nobility and secure it at home. Most men like to be loved and soothed.

There is something in man's great, rough, earnest nature, that can be won quicker and easier with gentleness, than in any other manner.

We have seen a young girl who understood human nature, take a rough, headstrong man, and lead him through life in such a way that he would n't know, but what he controlled the whole family, so perfect was the delusion.

This magic power of a devoted wife over her husband, is wonderful. This is the kind of wife any husband ought to be proud of. Each should defer to the other's comfort, convenience, and tastes.

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Attraction of the Sexes—When Man ought to be Happy.

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That man ought to be happy, and he will be, if he has the elements of manhood, who has a gentle, kind, devoted wife, whose confidence in his safeguard; and thrice happy the woman who can command the affections of an honorable and virtuous man.

All attractions, feelings, impulses, in individuals, are so many phrases or degrees of manifestations, of the great law of life operating in all. One man may be attracted by a certain woman, and repelled by another. The one that repels, may attract some other man, and likewise men may attract women.

Men and women love each other in proportion to their adaptation. The man who begins to elicit a woman's love, can by acting just right, make her completely infatuated with him; and the woman, who starts a man's love, can do just as she pleases with him, while she acts womanly. Young men and young women should take notice of this fact; that manliness and womanliness are the qualities that win in their intercourse with each other.

Narrow and personal love is always dangerous in comparison with broad impersonal love of humanity. It is dangerous for young men and women to "fall in



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The Dignified Plan.

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love" with a certain one of the opposite sex in either case, unless they are great enough to love their species. A person who has no love or regard for humanity in general, is not capable of loving any one in particular. There must be a general love as well as a special love, and without the former there can be no absolute or safe foundation for the latter.

The person oblivious of his duty to the species by way of a careful or even indifferent regard for the common safety and well-being, is one above all others to be avoided. The moral of this is—beware of small and impure loves.

Men and women should be properly educated on this subject. The education of the moral faculties the same way that the intellectual faculties are.

True courtship should be conducted on a dignified plan, in broad daylight, at seasonable hours, in the presence of friends, at the sea-side, at the picnic, during the balmy summer twilight—anywhere, everywhere except in the darkened and secluded parlor, in the dead hours of night. Tempt not yourselves by too much seclusion and familiarity. Just as strong and good persons as you have fallen in an unguarded hour; for your own sakes do not risk too much. Parents, shield your daughter during her courting sea-

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Act Manly and Womanly.

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son. Trust no man too far. He may be good and noble, and virtuous, but he is human, and your daughter is inexperienced. She may escape a thousand temptations, and then lose self-control. So caution her against even the semblance of danger. There is no sight on earth more beautiful than the coy but pure approaches of a budding love; the peachy blush and the drooping eyelid tells it all to a careful observer.

Young man, you need not seek to hide your admiration. Young woman, you have nothing to be ashamed of. You are but following the path that all mankind have trod before you. Do not flirt. Do not assume indifference. Act natural. Act manly and womanly, and above all never be a "dog in the manger." If you cannot love the one you are courting, step aside and let some other love come in.

Young lady, do not be too abrupt with that young man because he is a little awkward. You have the advantage of the sterner sex in grace and suavity by several years. He will polish up his manners in time, never fear. If his head is "level," his physical organism perfect, and his character above reproach, he may be the jewel of your maturer years, if you are not too rash and impatient with his idiosyncrasies.

## PART XXVII.

## INCONSTANCIES OF MEN AND WOMEN.

MAN has many faults, and he generously shares them with woman, giving her often what she does not deserve for that which naturally belongs to her. The earliest glimpse of self-knowledge must disclose to man his tendency to inconstancy; and later observations must convince him that this tendency is seldom combatted as it should be. The consciousness of his weakness makes him try to conceal that which he will not control. With that end in view he proclaims to the world that the sufferers are the originators—that he, the wronger, is the wronged.

Since the beginning of the world woman has been linked with fickleness. The pages of her history have been indelibly inscribed with the seal of instability, and is recognized in all nations as being one of the inconsistent beings of nature. Similes have been worn

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The Charge of Inconstancy—Man's own Work.

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threadbare to her discredit; the springs of metaphor drained to dishonor her fealty.

The poets have exalted woman to a fame of inconstancy; they have defined her so uniformly and incessantly that their rhymes have been accepted as oracles of her mystery. Woman has been fed upon flattery so long that it is not strange she hungers for a more substantial diet, whose sauce is understanding and appreciation.

The charge of woman's inconstancy has never been regarded as true by man, but he has repeated it so often that he has actually compelled her to its belief. She does not understand why she is fickle, yet she has not the boldness to dissent from what she hears at every turn. Things that are not natural to her she discovers in him—such as violated pledges, sundered ties, and lapses from loyalty. Her continual looking through his eyes dwarfs his defects and exaggerates her own. He is her counsellor and consort: he always puts her in the wrong, and graciously pardons her for the sin he has committed. Thinking she must be in error, she cannot feel her fault; and so between instruction and instinct, she wonders and wonders, in half assurance of imagined truth and reasoning fancy.

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Man's Ingeniousness—Hiding his Wrong Doing.

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Woman is absolute fixedness to fidelity compared to man. Love to her means loyalty, engrossment, dedication. She is liable to deceive herself; she is far more liable to be deceived. But when she gives without reserve or stint, the wealth of her affections, she plays the prodigal to the last, unless his conduct stirs her to count the cost. The law of her being is not to swerve where her heart leads the way, nor will she, save exceptionally. Too often, however, her faithful heart is driven back by him who summoned it from the first—driven back by neglect, indifference, rejection; and to shield himself, he calls his coldness or his cruelty her inconstancy. He is ingenious in hiding his transgressions and advertising her ingratitude and heartlessness. In twenty-four cases out of twenty-five, woman's change can be traced directly to sins of omission or commission in the man. Loyalty is the groove in which temperament has placed her, and she runs smoothly in it until jolted out by some social convulsion. Before there was something wrong in her, depend upon it there was something wrong in him. When she loves, she is sensitiveness itself. The lightest glance, the slightest word, the variation of a tone may make or mar her peace. He is inclined to

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His Promiscuous Gallantries.

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be courteous, to gallantry; he demands it as his right to admire the sex; he considers philandering not inconsistent with marital obligations.

But these privileges are not extended to his partner. Of her he exacts the most rigorous forms. She cannot have his latitude, of course, for she is a woman; a mystic and elastic phrase she can never understand, and he will never define. His variations from the one to another, or to many, his pointed attentions, his promiscuous gallantries increase and intensify; and if smarting under the slights and swervings of years, she mildly imitates the example set before her, she is forsooth as fitful as the sea. Loyalty in woman is not the result of education or conventionality, or even civilization, as all States or communities will attest. She is more or less susceptible, passionate, resentful, whether in the drawing-rooms of Chicago or in the hovels of New Guinea.

Explorers have found in the female among the simplest savages the true traits of womanhood when her heart was touched. The love of woman is universally for one man. Even though degraded, half-unsexed, outcast, abandoned to despair, she inflexibly seeks her individual alone. The soul of venal incon-

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Woman Dies for Love—Absorbed by one Passion.

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tinence, the subversion of nature by circumstances, leaves white the instinct of her soul. She gropes after her diamond in heaps of muck.

On the touch of defilement, she still dreams the dream of unsullied love ; and when she wakes to its fancied realization, her tumultuous joy revives her better self. Sunk below conventional restraints, she mounts to heroic heights. She often dies for love, as spotless maidens have died to live forever in the Pantheon of sentiment. But her immolation, scarcely noticed save by the coroner, proves the perpetuity of romance, the endlessness of woman's devotion, the golden strand in the common cord binds us unto being. If it is thus among the lowest and most forlorn, it is easy to imagine what must be with those to whom fortune has been kind. They are absorbed by one passion. It possesses them ; they are possessed by it. They have no room for other affinities, for smaller affections, for sentimental attachments, as men have, even in the hey-day of their heartiness. The flame of unmixed love burns away all approaches ; it is her teacher, developer, and guardian. It sheds light upon her past, as well as her future. Seeing what she has escaped, she learns what to shun. As



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Woman Blind with Love.

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soon as the one is revealed to her, the one for whom, from her first unfolding, she has unconsciously been fair and fond, no skill in arithmetic enables her to reckon up all other men as equal to her chosen unit; "he, and he alone—he now and forever," is her formula, and "I shall love you so long as you will let me." The amatory apocalypse has been made.

The illumination of love renders the woman blind to all but *him*. The masculine personal pronoun is singularly restricted in her judgment. Passion has curtailed her grammar amazingly. She can remember one number only (that is Greek). She can conjugate but one verb in the present tense of the indicative mood; all other tenses and moods she deems superfluous: Man loves women. He frequently confines himself to woman; albeit he does so from sense of duty, from consideration of justice, from fear of reprisal. His organization renders him liberal in excess of his affections. Imagining himself erosically in debt to the entire sex, he is tempted to seize every occasion to discharge the obligation. The coin he pays in is cheap enough in the beginning; its peculiarity is, it grows dear as it is expended; but his purse is never empty, whatever value be set upon his pieces.



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He Loves to be Loved—She Loves to Love.

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It is hardly safe for him to study natural history. Not that he finds so many lower brothers in the male animals, but that he is encouraged to imitate them more closely. Condemning the beastliness he does not covet, he upholds the beastliness he affects. Love has no such sacredness—is incapable of such exaltation with man as it has and is with woman. To him it is the apanage of egotism; it is flattered vanity; it is selfishness glossed with sentiment. He loves to be loved; she loves to love. Hence, thrown together under favorable circumstances, without conspicuous impediments, they are in peril of gratification as the tinder is in peril from contiguous sparks. Impressibility and passiveness are in him; impulse and activity are in her. He analyzes love—not difficult as it exists in the sterner bosom—and to a certain extent, masters it. To her, it is the one thing above all others that defies analysis; and she yields to it in delicious abandonment. Experience has made him wise in the emotions. She is but slightly experienced, if at all; and were she thoroughly so, where is the wonderful woman to whom every experience is not a new revelation, a startling divination? Romantic passion is very serious with her at all times. She is never

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Not Trusted too Far.

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quite prepared for it, even though she believes herself an artist; and when it comes to her early, it is fateful often—formative always. Much as she may wheedle herself, she cannot play with fire without being scorched. She can regulate her glances, but her blood will not obey her. The last act of her comedy may turn to tragedy. The smiles of the morning may set in the bitterest tears. All about her oasis of coquetry lies the blistering sand of desolation.

Man argues that woman may not be trusted too far. Woman feels man cannot be trusted too near. All she says he knows. All she knows he cannot guess. He is delighted with her; she wonders at him. She is the open page of romance; he the last of the Sibylline books. He is to her on vantage ground. Behind her, mask as she may, is a flood of light. There may be equality of sex—can there ever be equality of situation? She fights unhelmeted; he with visor down. Ere the battle has begun he has won it half by his understanding of her tactics; and the other half she loses through his imposing feints. Scarcely any woman can absorb a man. He is truant almost always. She who would keep him must stay near, watch close; even then his thoughts may wander.

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Keeping up Appearances.

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## PART XXVIII.

## HINTS TO WOMEN.

ONE potent cause of invalidism in our women is that of keeping up appearances, which infects every class of society. In other countries, where the wall of exclusiveness is insurmountable, each class accepts the situation, and lives and moves in accordance with the requirements of its station in life. Here every one feels, or tries to feel, "as good as one's neighbor"; but this feeling of equality, in one sense a virtue, is such no longer when the poor ape the extravagances of the rich. The man asserts his equality by his ballot; the woman by her needle. In the one this self-assertion is a periodic explosion, and he feels better for it. In the woman it is a life-long, heart-wearing struggle. Hence that endless cutting, and basting, and turning; that perpetual needle-plying, which is the canker of so many of our households. Our very servants catch the folly,

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How Ambitious Mothers Break Down.

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and spend all their wages and all their leisure in vying with the toilets of their mistresses. By this foolish rivalry the mothers and daughters of this land destroy the little health that a false system of education has left them.

What physician is there who has not seen ambitious mothers break down under the burden ; or who does not expect some of his patients to be at least laid up by their spring and autumn dress-making? One word about the sewing-machine. While we do not believe all that is laid to its charge, yet its treadle-motion does undoubtedly lead to pelvic and portal congestions. We have become convinced that no woman who operates on this machine as a trade can long escape from some uterine derangement. Even its family use is not unattended with risk, because, although intermittent, it is liable to be too prolonged. Were not the subject already too hackneyed, we might enlarge, as other causes of ill-health, upon late hours and social dissipations; upon that false and restless philanthropy which neglects home, and upon that unhappy discontent which forgets that to be loved one must be lovable.

Woman shines best and thrives best, not in the adulation of society, not in obtrusive self-assertion, but

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The Banishment of the Corset.

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in the quiet and faithful performance of her home duties. The heat and stir of life is food for man's more rugged nature. The wholesome passages of her life are those which, like the thesis of a symphony, are unpercussed and unaccented.

The banishment of the corset from the waists of those who have attained to years of discretion, would be a great boon to the sex ; but the profession is powerless against the Moloch of fashion.

Their disinterested warnings in that direction are like throes of Cassandra, truthful but unheeded. The family physician can, however, do the next best thing, and that with some show of success. He can solemnly adjure the tightly-harnessed mothers of the land not to allow their growing and romping daughters to put on the maternal armor. He can earnestly plead for the support of their underclothing by the use of shoulder-straps or of "skirt-supporters." This advice is not untimely, for we are assured on the good authority of a fashionable corset-maker, that even the school girl of the period has an ideal waist—a waist to which she squeezes, and laces, and tortures herself down, for the simple reason that it is always more slender than her own.

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Causes of Pale and Flat-chested Women.

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Too much brain-work, too little housework, is another crying evil of our land. Precocious cleverness is attainable only at the cost of physical and sexual development. Manifold diseases, many of them of a uterine complexion, date from the recitation room. Under the high pressure system of our public schools, even a class which ought to live by manual labor is made unfit for it. Hence an inability to work attaches degradation to domestic labor, and town and city teem, therefore, with pale-faced and flat-chested women, who seem to have no other hold on life than a capacity for momentary enthusiasm—no other aim in life than the absolute Nothing, Nirvana, of the Buddhist.

Our great-grandmothers got their schooling during the winter months, and let their brain lie fallow for the rest of the year. They knew less about Euclid and the Classics than they did about housekeeping and housework. But they made good wives and mothers, and bore and nursed sturdy sons and buxom daughters, and plenty of them at that.

From the age of eight to that of sixteen, our daughters spend most of their time either in the unwholesome air of the recitation-room, or in poring over their books when they should be at play.

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Concealing a Lack of Needful Organs.

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As a result, the chief skill of the milliner seems to be directed towards concealing the lack of organs needful alike to beauty and to maternity, and the girl of to-day becomes the barren wife or the invalid mother of to-morrow.

Surely a civilization that stunts, deforms and enfeebles, must be unsound. To reform these abuses, to reclaim woman to womanhood, to make wives *help-mates* in the true sense of the word, is then one great mission of the physician, a mission which he must cheerfully and dutifully accept.

Marcus Aurelius, St. Augustine, and other great and noble men, wrote with tender affection of what they owed to a mother's love, to a mother's care.

If that imponderable essence, the mind, can be moulded and shaped by a mother's head, why not the body? Why should not the culture of the one be as much an object of maternal solicitude as the culture of the other? To preserve, then, the priceless gem of health, let the physician teach mothers how to preside over the physical education of their daughters, how to pilot their frail bodies safely through the shoals and quicksands of girlhood; for at this time of life an ounce of mother is worth a pound of doctor.



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Physical Education of our Daughters—Exercise during Monthly Sickness.

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To this end girls should be early made to throw back their shoulders, to maintain an erect carriage and to walk with toes pointed outward. This attitude puts into action muscles which increase the obliquity of the pelvis to the trunk and consequently lessens the downward pressure of the abdominal viscera upon the pelvic organs. Their clothing should be thick and warm, and supported by shoulder straps; their shoes stout and roomy; their brains not overtaxed. Candies, doughnuts, and hot biscuits must be struck out from their fare; such trash has made our dentists world renowned. Habits of regularity in sleep, as well as in the evacuations, should be scrupulously enforced.

Over-work in a constrained posture, especially that at the sewing machine, must be forbidden. Let them daily take sunshine and exercise in the open air; but on the other hand, let them, during their monthly sickness, avoid picnics, sleigh rides, dancing parties, and other like imprudences. The risk from suppression should be vividly pointed out, else they could hardly be persuaded to forego pleasures which are at such times, fruitful sources of mischief.

Mothers should, therefore, diligently supervise the



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Literature that Inflames the Passions.

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catamenial week of their daughters, and at the time forbid all over-work of brain and body. Would that women could be taught to look upon the law of periodicity in their nature, not as an affront to womanhood, not as the mark of a curse, but as a dower of health and beauty if respected; as the leaven of life-long invalidism when abused.

Let mothers select the books which their daughters read. None of the namby-pamby trash of our circulating libraries, none of the prurient literature of the day, should cross the threshold of a well-ordered home. It heats the blood; it inflames the passions; it goads into precocious pubescence; it throws a halo of false and sickly sentiment around the day-dreams of youth. Let mothers themselves be implored neither to buy nor to borrow those vile pamphlets which flood the length and breadth of this land; a literature which, while professing in good faith to treat of the conjugal relations, covertly panders to our worst instincts, and defiles with the slime of an impure fancy.

## PART XXIX.

## WOMAN'S FOLLIES.

AMONG the many odd products of a mature civilization the fashionable woman is one of the oddest. She goes to bed at dawn, and does not attempt to rise till about noon. For the most part she breakfasts in bed, and then amuses herself with a cursory glance at the morning paper, if she has sufficient energy for so great a mental exertion; if she has not, she lies for another hour or two in that half-slumberous state which is so destructive to mind and body, weakening both fiber and resolution, both muscle and good principle. At last she rises languidly, to be dressed in time for luncheon, and her visitors, if she receives generally; or for the one or two intimates, if she is at home only to the favored. Somewhere about four she dresses again for her drive—for the first part of the day's serious business; for paying

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Her Peculiar Case.

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visits and leaving cards; for buying jewelry and dresses, and ordering all sorts of unnecessary things at her milliner's; for this grand lady's afternoon tea, and that grand lady's afternoon at home, with music; for her final slow parade in the Park, where she sees her friends as in an open-air drawing-room, makes private appointments, and carries on flirtations, and hears and retails gossip and scandal of a fuller flavor; then home, to dress again for dinner; to be followed by the opera or a concert, a *soirée*, or perhaps a ball or two; whence she returns toward morning, flushed with excitement or worn out with fatigue, feverish or nervous, as she has had pleasure and success, or disappointment and annoyance.

This is her outside life, and this is no fancy picture and no exaggeration. After a certain time of such an existence, can we wonder if her complexion fades and her eyes grow dim? and if that inexpressible air of haggard weariness creeps over her, which ages even a young girl, and makes a mature woman substantially an old one? It is then that she has recourse to those foul and fatal expedients of which we have heard more than enough in these latter days. She will not try simplicity of living, natural hours, wholesome oc-

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Her Peculiar Case.

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cupation, unselfish endeavor, but rushes off for help to paints and cosmetics, to stimulants and drugs, and attempts to restore the tarnished freshness of her beauty by the very means which further corrode it.

Every now and then, for very idleness, she feigns herself sick, and has the favorite physician to attend her. In fact, the funniest thing about her is the ease with which she takes to her bed on the slightest provocation, and the strange pleasure she seems to find in what is a penance to most women. You meet her in a heated, crowded, noisy room, looking just as she always looks, whatever her normal state of health may be; and in answer to your inquiries she tells you she has only two hours ago left her bed to come here, having been confined to her room for a week, or so many days, with Dr. Blank in close attendance. If you are an intimate female friend, she will whisper you the name of her malady, which is sure to be something terrific, and which, if true, would have kept a real invalid for weeks instead of days; but if you are only a man, she will make herself out to have been very ill indeed in a more mysterious way, and leave you to wonder at the extraordinary physique of fashionable women, which enables them to live on the

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Physical Effects of such a Life.

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most friendly touch-and-go terms with death, and to overcome mortal maladies by an effort of the will and the delights of a ducal ball.

The physical effects of such a life as this are as bad as the mental, and both are as bad as bad can be. A feverish, overstrained condition of health either prevents the fashionable woman from being a mother at all, or makes her the mother of nervous, sickly children. Many a woman of high rank is at this moment paying bitterly for the disappointment of which she herself, in her illimitable folly, has been and is the sole and only cause. And, whether women like to hear it or not, it is none the less a truth, that part of the reason for their being born at all is that they may in their turn bear children. The unnatural feeling against maternity existing among fashionable women, is one of the worst mental signs of their state, as their frequent inability to be mothers at all is one of the worst physical results. This is a condition of things which no false modesty or timid reserve should keep in the background, for it is a question of national importance, and will soon become one of national disaster, unless checked by a healthier current and more natural circumstances.

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Her Pastime and Neglect of Family.

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Dress, dissipation, and flirting, make up the questionable lines which inclose the life of the fashionable woman, and which inclose nothing useful, nothing good, nothing deep, or true, or holy. Her piety is a pastime; her art the poorest pretense; her pleasure consists only in hurry and excitement, alternating with debasing sloth, in heartless coquetry, or in lawless indulgence, as nature made her more vain or more sensual. As a wife she fulfills no wifely duty in any grand or loving sense, for the most part regarding her husband only as a banker or an adjunct, according to the terms of her marriage settlement; as a mother she is a stranger to her children, to whom nurse and governess supply her place, and give such poor makeshift for maternal love as they are enabled or inclined. In no domestic relation is she of the smallest value, and of none in any social circumstance besides the mere adorning of a room—if she is pretty—and the help she gives to trade through her expenditure. She lives only in the gaslight, and her nature at last becomes as artificial as her habits.

As years go on, and she changes from the acknowledged belle to the *femme passée*, she goes through a period of frantic endeavor to retain her youth; and

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Infirmities she attempts to Conceal.

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even when time has clutched her with too firm a hand to be shaken off, and she begins to feel the infirmities which she still puts out all her strength to conceal, even then she grasps at the departing shadow, and fresh daubs the crumbling ruin, in the belief that the world's eyes are dim, and that stucco may pass for marble for another year or two longer. Or she becomes a Belgravian mother, with daughters to sell to the highest bidder; and then the aim of her life is to secure the purchaser. Her daughters are never objects of real love with the fashionable woman. They are essentially her rivals, and the idea of carrying on her life in theirs, of forgetting herself in them, occurs to her only as a forecast of death. Even from her sons she shrinks, rather than not, as living evidences of the lapse of time which she cannot deny, and awkward at fixing dates; and there is not a home presided over by a fashionable woman where the family is more than a mere name, a mere social convention loosely held together by circumstances, not by love.

Closing such a life as this becomes the unhonored end, when the miserable made-up old creature totters down into the grave, where paint and padding, and glossy plaits cut from some fresh young head, are of



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A Life of Nothingness.

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no more avail; and where death, which makes all things real, reduces her life of lies to the nothingness it has been from the beginning. What does she leave behind her? A memory by which her children may order their own lives, in proud assurance that so they will order them best for virtue and for honor? Or a memory which speaks to them of time missed, of duties unfulfilled, of love discarded for pleasure, and of a life-long sacrifice of all things good and pure for selfishness? We all know examples of the worldly old woman clinging to the last, bat-like, to the old roofs and rafters; and we all know how heartily we despise her, and how we ridicule her in our hearts, if not by our words. If the reigning queens of fashion, at present young and beautiful, would but remember that they are only that worldly old woman in embryo, and that in a very few years they will be her exact likeness, unhappily repeated for the scorn of the world once more to follow!

This is a time of extraordinary wealth, and of corresponding extraordinary luxury, of unparalleled restlessness, which is not the same thing as activity or energy, but which disdains all quiet, all repose, as unendurable stagnation; hence the fashionable woman



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Her Heartlessness and Self-indulgence.

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of the day is one of extremes in her own line also, and the idleness, the heartlessness, the self-indulgence, the want of high morality, and the insolent luxury, at all times characteristic of her, were never seen displayed with more cynical effrontery than at present and never called for more severe condemnation. The fashionable women of Greece and Rome, and of the age of Louis XIV, have left behind them names which the world has made typical of the vices naturally engendered by idleness and luxury. But do we wish that our women should become subjects for an English Juvenal? and that fashion should create a race of Laises and Phrynes out of the stock which once gave us Lucy Hutchinson and Elizabeth Fry?

Once the name of Englishwoman carried with it a grave and noble echo, as the name of women known for their gentle bearing and their blameless honor—of women who loved their husbands, and brought up about their own knees the children they were not reluctant to bear, and not ashamed to love. Now, it too often means a girl of the period, a frisky matron, a fashionable woman, a thing of nothing but paints and pads, of artifice and deception.

## PART XXX.

## MAGNETISM OF MEN AND WOMEN.

LEFT to herself, removed from extraneous influences, she invariably points to the poles—the poles of her being—good, and beauty. Frequently she has polarity, too, attracting some persons and repelling others; not seldom attracting and repelling the same persons at different times—simultaneously, even.

It is not strange that attraction should be accompanied by a certain degree of repulsion, since that which draws nineteen may drive away the twentieth. Besides, we are so hampered with caprice and contrariety that the quality that wins to-day may lose to-morrow; that the pleasure of the morning may not be welcome at night. Consistency we demand of our fellow, not the less vehemently because we can lay no claim to it ourselves; our privileges are within. In the intellectual as in the physical world, there are natural and artificial magnets.

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Circle of Human Magnetism.

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Most women are the artificial; gaining by culture adaptation, training, imitation, a portion of what a few women—the natural magnets—have by inheritance. Magnetism may be communicated by contact, either material or social, and it often is without intention or volition. Unless there be organic opposition, a really magnetic woman may impart something of her power to her intimates, easily when their sympathy is so complete and active as to beget homogeneity. Human magnetism moves in circles, returning in added force to its point of emanation while youth and vigor last.

Fitness dwells in this; for a circle is the form of grace, the symbol of continuity, and magnetism is compulsion fairly cloaked as the continuity of grace. Man catches not a little of his magnetism, when not inherent, from his feminine associates. He is moulded, refined, rounded by them through the influence of that pervading property. He is rarely amiable or interesting who is unaccustomed to the society of women. She can convert clownishness into complaisance, selfishness into benevolence, so serenely and skillfully that he hardly knows he has been translated. Her magnetism daily performs miracles, which, from their commonness, get no credit.

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Woman Furnishing the Weapons to Betray her.

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Half the success of man with man he owes to the lessons woman has taught him, and, by a strange perversion of justice, by a malignant violation of gratitude, most of his success with woman likewise. That she should give into his hands the weapons he turns against her, and instruct him in their most effective use, reveals the sarcasm of her destiny. In the ancient myth, Aglaid procured for her lover, Sardyx, the magic javeline that never missed its mark. He went to war followed by her worship, protected by the gods she hourly invoked. In a distant province, a lovely maiden who had become his captive, captivated him. The struggle over, he set his face homeward, his new mistress accompanying him. Within a few miles of his native city, Aglaid, hearing of the returning warrior, hurried forth to meet her hero. She opened her arms to welcome him, and received, not Sardyx, but the fatal javeline through her faithful heart.

Sex makes woman magnetic to the majority of men. They do not discriminate nicely, nor are they critical. To them a woman is a woman; she is delightful when they are delighted in her; she is charming because they are charmed. They might be glad to have her other than she is—fairer, finer, sweeter—but material-

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When Men are Delighted—Woman measured by Convenience.

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ism suppresses sentiment, and what is nearest is best. Their love—or what they name as such—is measured by contiguity, estimated by convenience. A dowdy within arm's reach, is preferable to a divinity afar off; and then divinity is incompatible with access. Aldonza Lorenza was a sorry queen; but she fitted the fantasy of the crack-brained knight, and as Dulcinea del Toboso, show him in noble ladyhood. Sane and sober mortals resemble La Mancha's champion, in bestowing generous christenings upon vulgar idols. They are not blinded as he was. Knowing what they have, they are not dissatisfied with possession; but they would like to illude others with a feint of their fastidiousness. So man relishes to be seen as he sees himself; he does not deem his fellows much better, though he is unwilling to be put at disadvantage by judgments he is unable to deny.

The simple magnetism of sex leads so many of us into extravagances, follies, errors irretrievable, that we wonder at our fatuity, and finally surrender to it as to fate.

We may learn wisdom from women (they are too bounteous donors to be its affluent keepers), but not about them. Essentially the same, they always ap-

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Man's Imaginary Being.

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pear different—at least so long as they can fire the imagination, or bid the pulses leap. Novelty entices as beauty or suavity does not.

The ideal woman is a will-o'-the-wisp, that draws us into fens of awkwardness, bogs of mortification, pits of danger; and still we pursue her, convinced, despite past experience, of her real unreality. While health and lustiness endure, we are boys in amorous conceit. Surprised that our comrade can be so silly, so indiscreet, we beat him in that unenvious field, and felicitate our self-containment, our sovereign sagacity. The dream of her we have never seen, but always hope to see, haunts the nights, and hugs the day. If not in our own, she must be in a foreign land. We may traverse continents and oceans to find her. The longer she remains undiscovered, the surer we feel we shall discover her. Perishing in the mad hunt, we regret we were not permitted to follow further what we must have clutched at last. Unattainable here, perhaps she blooms beyond the shadow of the grave—where she is neither sought nor needed. It would seem to swing with fate that the ideal should be reached only when we no longer crave it. All this appeal to the imagination, this ceaseless va-

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The Changeableness of Magnetic Women.

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riation, this newness of the familiar, comes to men through sexual magnetism, not of the individual but of womankind.

It is not with wonder generically or artificially, but with woman naturally magnetic, that the subject lies. True feminine magnets are as mysterious as alluring.

Nobby gents understand them; they do not understand themselves. Generalization respecting them is difficult; for they are apt to be eccentric and changeable, the lines of their conduct running horizontally, vertically, or diagonally, as their humor dictates. They do not keep nor care for their antecedents; they do not follow forms; they do not respect authority. Knowledge of their character is insufficient to explain them, since they may at any time take on a new character that contravenes their past.

Strange compounds of positive and negative, they shape and are shaped, give and receive color, attack and yield, lead and follow. Each innately magnetic woman is, in many points, not only unlike every other magnetic woman, but unlike herself.

She is full in electricity, she produces heat, light, concussions, often chemical or spiritual changes; abounds in phenomena which no savant of human-



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Her Sensibility—Appearances do not stir her.

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ity can expound. The magnetic woman, though good-hearted, is often far from good in the conventional sense; she is not opposed to, she is merely above conventionality. Her blood is too warm, her sensibility too quick, to be restrained by abstract proprieties.

She seldom thinks of appearances when realities stir her. What she believes at the moment is her religion; what she elects to do, her law. She is esteemed to be strange; she is misunderstood by the ordinary; but those who are near her pronounce her natural and clear to transparency. The impressions she makes are strong and deep; albeit her influence is immediate. She does not grow; she flashes upon her acquaintances. Before they have been in her society an hour, she seems to be one of their oldest and dearest friends. She may not, probably does not, feel so toward them; for she attracts unconsciously, even involuntarily, by the decree of her organization. She has admirers, praisers, worshipers on every side. They follow in her train; strew her path with sincere compliments; create soft breezes, with kisses cast from loving hands. She may be handsome or not. She is of the few women whose winning power depends not on face nor figure. A man of the finest taste, asked if



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The Advantage of Magnetism to Charms of Person and Manner.

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she were beautiful, might honestly reply: "Beautiful? Really, I never thought of that." And this would be the highest commendation he could offer her.

Magnetism renders comeliness, grace, elegance, well-nigh superfluous by subordinating them to itself. A woman could exchange charms of person and manner, as commonly reckoned, for magnetism, and be the gainer. Having that, she could afford to let the others go, without feeling their loss.

The woman in whom this magnetism lurks is fore-ordained to triumph over man. She has it in her control to avenge on him her sister's copious wrongs. Enchantress as she is, he cannot resist her spell except by inspiring her with a passion fiercer than his own. This is his amulet, capable of turning what might prove bane to rarest benison.

Armida, in the "Jerusalem Delivered," enacted the magnetic part. Employed by Satan to betray the crusaders who had journeyed to the Holy City, she engaged Rinaldo, and so overcome him on the instant by her magnetism, that he followed her to a distant island, where, in her wondrous palace and delightful gardens, he forgot his oath to redeem the sacred sepulchre

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When Man ceases to be Human—An Illustration of Disappointed Love.

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from the Paynim hosts. He would not have been human had he not preferred her fairy grottoes, delicious feasts, and fragrant fondlings, to monotony of camp, unwholesome exposure, and burthen of battle.

When glory calls, man in a crowd obeys the summons with prompt willingness. Left to himself, when love whispers, he allows glory to bellow into hoarseness while he toys with the gentle maid.

Rinaldo would have spent his life with his mistress had not Carlo and Ubardo come from the Christian army with a talisman so potent as to overthrow Armida's witchery, and thus secured the hero's release. She followed him to the field, set the bravest of the infidel warriors upon him, and when they failed, attacked him herself with all the fury of disappointed love and baffled rage. What an illustration of magnetism is this! By its agency Armida drew Rinaldo from his duty and his vow; absorbed him to the soul. The outer world broke in, dispelling his hallucination, and he fled. His flame had caught her in its fiery fold. She pursued him, and thinking she had lost her hold, resolved to destroy what she could not keep. Love was stronger than hate, as it always must be, and by love she was overcome. She was conquered

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In the Relation of the Sexes, Woman the Secret Ally of Man.

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to conquer. He revealed his heart; it was of the same line as her own. She surrendered her faith for his; or rather the faith of love made other faith redundant. Thinking each other's thought, feeling each other's feeling, they were united beyond canons by a spiritual sacrament. She was a woman. Every one of her sex, loving and beloved, is as much a sorceress as she. Rinaldo was preserved by inspiring his inspiration. He was magnetic as well as magnetized. All men are not Rinaldos—comparatively few, indeed.

She who is spontaneously magnetic is hard to affect magnetically, as a rule, she has her erratic fortune in command, and this is rare and lucky to a degree. Thus is she protected from inward amorous assaults, which more than those without, place her in the power of her dearest enemy. If the relation of the sexes be a *siege*, it is unfair; since man, in attacking woman, has his secret ally—herself—within the gates, to whom he looks for support, and on whom he counts at every escalade. Impartial as the contest may be, it is always two against one.

The magnetic woman cares less for conquests, numerically, than her sisters do, because she is accustomed to them from her girlhood, and custom

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Why the Magnetic Woman enters Hymen's Temple Early.

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blunts the edge of appetite. Certain victories she longs for, and expects to gain when the time is ripe; but these are of no common order. She would prefer being liked to being loved, though she is loved rather than liked by her whole circle of admirers. The men other women are pining for, and have yielded much, are at her feet. Where these are adored, they are indifferent. They worship at an altar to which they can only stretch forth their hands. They hunger for the thing denied, and turn from the open feast. The benders before this magnetism are many of them married, as she is prone to be herself, and unwisely, too, from her yielding ere she knew her power. Had she but tarried, how much better choice she would have made; who can say? There are so many grades of unfitness in matrimony that to believe a poor acceptance or election might have been less poor, is absolute credulity.

The magnetic woman generally enters Hymen's Temple early, so pressing are her invitations thither. That she should commit a marital mistake is very natural; mere girls are liable to, from want of knowledge of themselves, humanity, and the world.

Soon she finds she has numerous company in

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Unfavorable Atmosphere for Wedlock.

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her unsatisfied rather than dissatisfied condition. Husbands talk to her of absence of sympathy at home, of uncongeniality of disposition, of incompatibility of temperament, which she knows are the preludes to avowal of their love. If she be discreet, she hears without heeding; is courteous without suggestion of compromise; is sympathetic in generalities. Discreet or otherwise, her atmosphere is not favorable to the elevation of wedlock, which parts with its romance, is robbed of its ideals before she arrives at the best age of woman's wedding—five-and-twenty. She is not bitter against it; she is lukewarm in its behalf; she commends it as she would her maid's new gown—serenely and formally. It assumes practical shape. Accompanied by wealth and good breeding, it is very tolerable, may be comfortable, if the wife do not ask too much, and the husband do not give too little. Love she prizes more than she would, perhaps, had she drawn it in her connubial lottery. She comes to consider love as something apart from marriage; the experience that obliges us to so consider it is unfortunate particularly for women—not because they are irreconcilable, but because they seem fated to early dissolution of partnership. Privately she is unable to forgive

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The Humiliation of a Fascinated Man.

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the husband (what woman is not), who never was, or still worse, has ceased to be her lover. Too polite to worry or scold her liege, or indulge in reminiscences, she has other lieges whom she can hold accountable for the deficiencies of her own. They are fond of her, and she is not fond of them—a position likely to render her sex pitiless, and provoke it to reprisal from the common foe. What feminine creature could resist such temptation, or ought to? The humiliation of a fascinated man before a feminine magnet, unenlisted in him save through vanity and pique, is so pitiful to contemplate, that the women he has cajoled and trifled with should malignantly enjoy it. He is abject in his deference, frenzied in his favor, fanatical in his attachment. For her to walk on him would be a kindness.

He lies at her feet, and begs her to put them on his neck. Ceremoniously courteous, she actually insults and degrades him; while he, poor fool, imagines himself honored. She tries experiments, to see if he has a spark of manhood left. He has not. Nothing can goad him to self-assertion, to remembrance of his departed dignity. Tears flow from him—she is dry-eyed; he cringes—she is majestically erect; he worships as an inferior creature—she barely condescends to recognize his existence.

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His loss of Manhood—The Abject Idolator.

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Is this the god-like man, who proclaims it woman's duty to obey? When he exchanges his sex for hers, he gets all the littleness and weaknesses without her graces and virtues, or the beautiful setting that relieves and softens them to attractive propriety.

The abject idolator, you may rely, is at the core a hector and a tyrant. The wife who loves him (no man so mean, so vile, so selfish, but some woman will idealize and love him for what he should be) receives not the need of her affection—scarcely the common forms of civility.

No woman can be so magnetic as to be insured against magnetism by man. Every woman has her master; every man has his mistress—generally a number. She may not meet her master, nor he his mistress; but the rule is otherwise. When he comes to her, she recognizes him by instinct. When she comes to him, she is compelled to identify herself. The magnetic woman is as susceptible and intense to the magnetic man—he must be stronger and more self-poised than she—as a girl, first caught by the fever, and glowing with the fire of love. Her habit of victory, from the inconsistency that belongs to her, renders her submission, once defeated, complete,



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Every Woman has her Master—Every Men his Mistress.

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and absolute. She delights to be conquered; it is so much more grateful and restful than to conquer, which her heart then tells her is not her province. She is a child again; she lies on his breast, sits at his feet, twists his buttons, is absorbed in sentimental trifles, purrs over him, asks him ten times a minute if he really loves her; talks baby talk to him, and he to her—the silly, superlative tenderness indulged in by Alexander and Roxana, Cæsar and Cleopatra. No woman could be more magnificently subjugated. Her individuality is swallowed up in his. She suffers and enjoys through him. She belongs to him more than to herself.

A flame so intense is likely to burn out. It often does for him who has enkindled it, though it may blaze for another. The magnetic woman is not usually the most constant of her sex. Proof against all ordinary men, who are disposed to think her cold and heartless, extraordinary or magnetic men are dangerous to her. Her tendency, when exposed to the influence of her counterparts, is to love much and many. She is not disloyal; it is simply her nature to be affectionally expansive to the members of his kind. What draws her to him is possessed by some others;



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When Woman prefers Principles to Persons.

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and, like the poet and philosopher, she seeks unity in multiformity. If he always stay with her, she will not wander; but when he goes another comes, closely resembling him in many respects—having the same power of attraction; she gives the stranger welcome, as she would and does the familiar on his return. Albeit not conventional, she may be correct. What, is she too broad? what, does she more than prefer principles to persons? She is faithful to love, if not strictly faithful to lovers. To the unstable magnets no harm results. They may have some scenes, an act or two of high tragedy, but the substance and termination of the play will be comedy. His vanity may suffer, but enough will be left for a score of well regulated mortals. Her eyes may be inflamed, but the fountain of her tears will still be full to the brim, ready to overflow at the pressure of the first fresh emotion. Men who are half, or artificially magnetic, are frequently hurt by the entirely magnetic woman. They can drive her to a certain distance—never close—but they cannot hold her. Entertain her they do, though they fail to interest her truly. She admits they are very good, but what daughter of earth ever loved goodness alone? They are ill-situated—tempted by fruit they can

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Fools and Victims of Magnetic Women.

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not taste ; anxious for the thing that eludes their grasp. They are not wholly under hallucination, like those we have seen. They are neither blind nor dull ; still they are weak. They perceive their charmer's faults, know she deceives them, are confident she misrepresents them. Nevertheless they cleave to her. All history throbs with magnetic women who have made men fools, tools, and victims in every manner conceivable. The crop of magnetic women never fails anywhere. They will grow without warmth or moisture ; they are native and necessary to creation. There are magnetic women who are not imprudent, nor variable, nor deceitful. They are lovely without vanity, clever without assumption, elegant without affectedness, amiable without frivolity, gracious without condescension. They are not the delicious mistresses so many of us hunger for ; they are the darling wives so very few of us get. They largely owe what they are to auspicious circumstances, which is marriage to the man they absorbingly and instinctively love, and who loves them equally. No kinder fortune can come to woman. It insures her safety, loyalty and happiness ; it minimizes pain and sorrow ; it elevates hope to the zenith. Doubt and dis-

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The True Magnetic Woman.

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may are ended. The fair future nestles in the present, and the present, through faith and sympathy, is infinite. In her love, not for man, nor a man, but for *the* man, and in his love for her, the abstract god is made concrete, and through her lover's presence heaven shines.

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The Deplorable State of Society.

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## PART. XXXI.

## OUR SOCIAL RELATIONS.

ONE of the most deplorable signs of the times, is the increasing indisposition of the young men of our country, especially in the larger cities, to marry.

Society *must* demoralize, both sexes must deteriorate under such circumstances. It is easy to point out the causes of this, and to indicate the remedy, but it is not so easy to apply the remedy. It is natural for young men to desire a companion for life, as soon as they arrive at maturity. If they do not seek a companion it is because of some powerful counter-influences. One glance at the condition of the young women of America tells the whole story. *They are generally infirm in health. They are extravagant in dress.* And these evils are increasing from generation to generation.

The young men whose salaries are small, or whose

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The Power of Young Women.

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occupations are uncertain, prefer to endure the ills they have rather than to fly to others they know not of. Who can say they do not act wisely? It is not in human nature—though it may be in human passion\* to marry a woman for the sake of nursing an invalid, hiring Bridgets, employing doctors, feeing apothecaries, listening to constant complainings, and dancing attendance on the whims and caprices almost inseparably connected with constitutional infirmity and morbid feelings. Young women have it in their power to arrest the downward tendency of this vice. Let them first of all get a health education, for without health no woman is fit to be a wife or mother. In the second place, they must give some evidences that they can be useful as well as ornamental. They must dress with some regard to use, convenience, economy and good taste, and not appear to be the mere slaves of all the ridiculous and ever changing fashions of the ever-succeeding seasons. Probably no two words in our language can express a greater curse to the human race than those of *fashionable dress*. It is true that young men dress vainly and foolishly to some extent, and that they are very generally addicted to de-

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\*As long as men marry for passion, they must expect to "nurse invalids, hire Bridgets, pay doctors," etc., as a necessary consequence.

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The Legacy of a Depraved Organization.

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grading and ruinous habits, in which very few women indulge—for example, tobacco using. But we blame the young ladies very much for this filthy and detestable habit on the part of the young men. We are of the opinion that a man who uses tobacco is not fit to be a husband and father. He has no right to make himself indecent and disgusting in the presence of his wife, and he has no right to curse his offspring with the legacy of a depraved organization.

But if woman was as she should be, she would have a power to lead man in the way he should go, of which she now little dreams. It is, to a great extent, because he does not find in her the qualities that engage his heart, and satisfy his judgment, while they please his eye and charm his fancy, that he seeks other associations and other pleasures. He is apt to take her for what she advertises herself to be—a thing of vanity and show; and to seek her company for mere pastime or lust, instead of refined conversation, elevating sentiments and substantial happiness. “We have no manner of doubt, that if the young women of our country would raise themselves above the sphere of fashionable frivolity, they would soon draw the young men after them, and away from the low, de-

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The Diseased State of Society.

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grading vices of liquor-drinking and tobacco using. There would be then few 'old maids' among us; but until they do this, there ought to be many."

There is a great deal of truth in this quotation, but it is not the whole truth, and therefore it leaves a false impression. The writer thinks "it very easy to point out the causes of these evils, and to indicate the remedy," but the causes he has pointed out are only the most superficial manifestations of the disease of society, as blotches on the face indicate something much deeper, namely, bad blood or poison in the system, and his remedies are quite as superficial as his causes—as superficial as putting ointment on the skin to cure the disease of the blood. Woman's dress and health are only the outside of the deep-seated diseases and discords of the social system.

The causes and cures for these evils have been already discussed and pointed out in this work. It might be as well to state here that men have "constitutional infirmities and morbid feelings," and are sometimes "out of humor," and can perhaps make themselves as disagreeable as women. We believe it is a well established fact that women can *endure* more than men; and if women have more morbid feelings

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Woman's Sensitiveness to External Influence.

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and their nerves more troublesome, it must be because their conditions are more abnormal. Women are necessarily more sensitive to external disturbing influences than men, and *should not be subjected to harsh or unkind treatment*. It is a wonder that some women have any nerves left, with the treatment they get. Women have always been ready to excuse the follies and vices of men; how gratifying it would be if *they* could exercise justice enough to excuse women's sensitive nerves, instead of finding so much fault with them. To quiet the nerves of our women and make them healthy, give them happier conditions and better treatment. It is a law of nature that demand and supply are equal; that is, if the demand is strong enough it will bring its supply. Woman's demand from man is from the external plane. She demands of him maternal and material supply—home, food and clothing. She demands of him the legitimate exercise of his functions and faculties in external labor.

Man's legitimate demand from woman is from the central planes of life in the exercise of her maternal function, in the perpetuation of the race, in the care and control of society and the family, and a restrain-



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What Women Demand from Men—Man's Fancy—Woman Understands it.

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ing power that shall keep him from evil. But does he demand this of her? Nay, he demands obedience; she must move like a comet in his orbit, whatever that may be. He demands of her, not children, but the gratification of lust and fancy; he demands of her, not wisdom and judgment—that shall give her a controlling power over him and her children, that shall “lead him and them in the way they should go”—but obedience to his rule. Why do the most intelligent, eligible men (not young men merely, but quite as often the older ones) so often marry the prettiest, silliest, most *fascinating*, fashionable girls they can find? As long as the man follows his fancy instead of his judgment when he marries, the young lady must “make herself a thing of show” to meet the demand.

Young ladies seem to understand very readily that young men seek their society for “pastime and lust,” and so, in their dress and conversation, they seek to meet the demand as far as their nature or sense of propriety will let them. The truth is, the young men who seek the society of young ladies for “mere pastime or lust,” have very little *heart or judgment* to *satisfy*; and if they seek other associations, it is not

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Associations of Lust and Fancies.

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for "more refined conversation or elevating sentiments," but because they can elsewhere better gratify their fancies and lusts. In seeking "other associations," they do not go where they can better "elevate their mind and character," but where they can better gratify their depraved tastes, whether of wine, women or tobacco. They do not seek "other associations," because young ladies are not sufficiently "refined and elevated in their conversation," but because they cannot let themselves down quite as low in their presence as they can elsewhere.

If woman "advertises herself as a thing of vanity and show," it is because such women are in demand. When the demand ceases, the advertisement will be taken down; it would not *pay* to keep it up, as it is quite expensive. It is bad taste for men to prate about the extravagance of women, when their *lords and masters* set them such bad examples. In olden times, matrons and maidens were very prudent and economical; and how did their "*liege lords*" spend their money? A large majority of them used it to cultivate vicious habits and propensities, which still cling to them, and which threaten to ruin the race. Really, it is a great mercy to some men that women

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Vices of Men and Dress of Women Compared.

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have undertaken to help them spend their surplus funds. The fashionable dress and extravagance of women, bad as they are, are not half as unhealthy and demoralizing as the vicious habits of men.

Fashion and contagious diseases, like all other things, follow the laws of motion in nature; all must follow one path, or panic-like the sweep of the planets, until each individual becomes strong enough in action and will-power to be a centerstance, a law unto itself, like the rotation of the planets.

Fashion is emphatically a masculine law, but, being under masculine rule, woman must follow his external law, and as ever, she carries the masculine law to greater extremes than the man. The folly of dress and fashion is only the external masculine side of woman; call out and appreciate the womanly depths of her nature, and this outside show will disappear. The human soul ever seeks recognition in some way.

If man will not recognize the worth and power of woman, then she is compelled to show her folly and weakness. Woman gets no recognition from man; no position in society, only as it is reflected from his wealth in her dress and display; only in a few rare cases, as "strong-minded women," masculine "blue-

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Woman's Condition in Society.

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stockings." As woman is not permitted to have any independent action in society, she is compelled to follow the masculine law of external display. The right use of all our functions and faculties is good; uncontrolled extremes are evils. Man has led woman into evil by inducing or compelling her to *obey* the extreme action of his own law, instead of permitting her to control it.

The sin of Adam and Eve (the blame which was cast upon her) was the sin of *excess* and *abuse*. It could not have been anything else, because a right use of all our powers is good, not evil. Man's sexual organ, speaking through Adam, was the *serpent* that first led woman into sin, by obedience to the extreme action of its law.

Man's sensual self-love is an immature expression that will be changed to the spiritual love of woman, when, through freedom, the moral purity and controlling power of her nature shall be developed.

Woman feels her share of responsibility for the fact of human existence, because she gives it birth. As woman gives birth to man, she somehow feels responsible for his follies and vices, and this is why she is so ready to bear their blame, and to excuse him. We be-

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Man and Woman Should Understand Sexual Law.

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lieve that every mother has a motherly feeling for all men, especially for those who come under her immediate care and influence. She feels that it is her duty to have patience with their extremes and conduct, and to keep them, as far as possible, from bad habits and evil associations, and if she finds that she cannot do this, she almost feels that she has no sphere of usefulness. Properly very few women ever *define* their feelings to themselves, but doubtless they sometimes *manifest* them in a very unpleasant way to men whose natures are so extreme that they run their law of liberty into the most unlawful license.

Woman not only feels a yearning solicitude for man, that she must restrain him from his tendency to extremes, but at the same time a wondering admiration at the daring of his nature.

It is highly important, and high time that men and women should understand the sexual laws of life and labor, and their relative importance; that each sex may rightfully appreciate the other, and that each may do its own share of the world's work faithfully and well. It is high time that our sons should be disabused of their childish, arrogant notions of superiority to their mothers, and learn to treat them at least as equals.

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Labor not Demanded of Women.

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In the language of Emerson, as woman is not "born to trade, she cannot learn it successfully." And, because woman was not "born to trade," because she is a better balanced character than man, and was *born to be a mother*, shall she therefore be left without a home, *out of her sphere*, unsexed in the brothel or workshop, crushed by masculine supremacy under the car of labor, as a miserable, half-paid hireling, who is not permitted to fulfill the command of God, the righteous law of her own matured nature?

Man does not demand labor from woman; if he did, he would be willing to pay for it. Whatever is in highest demand brings the highest price. What can woman do, what does she do, that brings a good price, ready pay, cash down? The answer to this question tells the whole story of the present condition of society. *Only for the sale of her body, for the perverted use of her sexual law, can woman, by becoming unsexed, obtain a high price in funds that she can control and call her own.* A woman in Chicago made forty thousand dollars in five years by keeping a house of ill-fame, and a very small establishment it was too. What would these same men have paid her for her honest labor? And then, forsooth, when these

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Price Paid for Woman's Shame—Woman's Alternative.

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miserable unsexed creatures have sold to men all that is most dear to a true woman—virtue, honor, character—and received from them the price of their own shame, lo and behold ! these same men, in the shape of city authorities, turn very coolly about, and by the strong arm of their civil (?) law, wrest it from them to fill the city treasury and pay the emoluments of their officers; and the public press, the guardians of morality, look on and applaud. Is not such treatment enough to make fiends of *homeless* women? Need we wonder that they revenge themselves by seducing and ruining our sons and daughters? When men and women greatly violate and abuse the maternal law, they lose all sense of shame and justice, and every other moral sense.

When man shall demand of woman the right use of her maternal functions, by giving her a free home in which to control it, the millennial day of righteousness will have dawned upon humanity. An independent HOME is the only thing that can save woman from being sold in a brothel, or in the shambles of an ill-assorted marriage.

As men are becoming disinclined to marry, and woman is not paid for her honest labor in a way that gives her the least prospect of earning what she wants,



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When Woman is Compelled to Unsex Herself.

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*a home*, how can we wonder that she often accepts the only place, the brothel, where men are willing to provide for her?

If the individual man is not able to marry and provide a home for woman, then the collective man must, if he would save the race from debauchery and ruin.

Many a young man who would be glad to be the husband of a true woman, if he had a home for her, is led first into the sin of licentiousness, then to the wine cup, and on from vice to crime and ruin, because he cannot afford to marry. Many a young woman who would be glad to be the wife of a true husband, is compelled to unsex herself, first by taking the place of man in masculine avenues of labor, trying to earn an honest living and maintain a respectable position in society. She struggles for awhile, till at last, wearied with the unequal conflict, *homeless* and *friendless*, she throws herself down to be trampled upon by men born of women, like herself. Money makes friends—the penniless have few, none that can help them. In the present condition of society, woman must and will become masculinized, in some way, unless man provides a home for her; and woe to that people whose females are compelled to throw off their womanhood in the struggles of labor, or sell it in brothels.



## PART XXXII.

## MODERN MARRIAGE.

IN some instances States have stimulated marriage by special laws. The Athenians made an enactment, which prohibited unmarried men from holding places of trust and honor in the public service. Another law is said to have been made by the same people, in the interests of national virility and the public health, forbidding women to marry before complete development, and men before the age of thirty-five; also recommending the most suitable season of the year for the ceremony, which was usually the month of January. They were particular, too, not to contract marriage within certain degrees of consanguinity. These laws and customs of the Athenians show that, were they living to-day, we would have but little to teach them on this subject.

Many people of to-day believe that marriage, in ad.

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Average Life of the Married and Unmarried.

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dition to the benefits conferred, by increased population and improved morality, is conducive to longevity. An English physician of some reputation, avers that it adds five and a half years to average life. Another of France, Dr. Bertillon, has furnished the latest data on the subject, gathered from Holland, Belgium and France, in a paper recently read before the Academy of Sciences. According to Bertillon, between the ages of 20 and 25, in 1,000 married men, there are 6 deaths; in 1,000 bachelors 10 deaths; in 1,000 widowers, 22 deaths. Between 30 and 35, deaths in the same number are: married men, 7; bachelors, 11 and widowers,  $17\frac{1}{2}$ . Between 35 and 40, married men,  $7\frac{1}{2}$ ; bachelors, 13, and widowers,  $17\frac{1}{2}$ . Through a series of years the same results are obtained. On the side of women—statistics confined to France—there is increased mortality among the married over the single, until the age of 30; after this, the married more than make up the loss, so that when the whole number of years is counted, the gain is found to be in favor of the married women. Thus in France, under 25, marriage is disadvantageous to women; and in Paris, under 20. From 15 to 20, the deaths in 1,000 unmarried women are something over

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The Advantages of Re-marrying.

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7½; and among the married between these ages, they are 11½. From 20 to 25, deaths of single women, 8½; wives, nearly 10. Here a favorable turn is reached for the married, as 30 is approached, and they show for the rest of their lives 15 to 16 deaths in 1,000 to 26 to 27 of the unmarried. Widows, like widowers, show a remarkable increase of mortality. Their being a shining mark for death may be accounted for by the bereavement arising from the loss of a loved companion and the sudden change in habits of life. It is, therefore, a natural presumption that re-marrying, as soon as the conventionalities of society permit, is the best remedy against this general tendency. According to these statistics, it is worthy of remark that the married woman recovers quicker from the unfavorable period attending the early years of the married state in Paris, than in the country at large, owing probably to the superior medical treatment of the capital over that of the provinces. Altogether, if Bertillon's calculations be correct, they furnish a good argument in favor of marriage.

The French marriage of to-day has been criticised a good deal on this side of the Atlantic, especially in its dowry feature. The selection of the husband by the

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Social Restraints.

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parents of the wife meets with objections also, but there is something to be said in favor of it. French parents generally, having the welfare of their daughter at heart, which is only natural, do not think of imposing on her a husband for whom she has not a predilection. A girl of eighteen in France, having a very limited experience of life, is apt to be deceived in her estimate of men, and her parents, with that knowledge of the world which time alone can give, guide her in her selection. Besides, there are other considerations. The family ties are stronger than with us, and the daughter can no more entertain the thought of entirely separating herself from father and mother, than they can of separating themselves from her. The husband in this way, becomes as much a member of the family as if he were a son. This causes them to exercise prudence, lest he who proposes to enter the family may disturb its harmony. Surrounded by such restraints, such a social calamity as an elopement with the coachman is rare. One of the most objectionable features in the French marriage is, that it is hurried on too early in the life of the woman. French law legalizes the contract at the age of fifteen, and as soon as the daughter has attained this age, her

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*Peculiarities of the French System of Marriage.*

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mother never rests until she has secured a husband, often twice and even thrice the age of the wife. Thus the girl-wife rather accepts than chooses, and there is no spontaneity in the action. There is an idea in France that an unmarried woman of twenty-five is an old maid, and from this principally arises the haste of the parents, and their way of treating the girl as a basket of eggs that must be disposed of within a given time, lest they should lose their freshness and be no longer marketable. The mother's zeal also gives rise to suspicion that she wishes to relieve herself of the responsibility of guarding her daughter, which is not flattering to the latter's strength of character. After she is married she enjoys a freedom that few American women would think of claiming. The sudden transition from tutelage to liberty, from the hot house to the open air, cannot be healthful to married life; and it is an injustice to the young wife to send her forth without those arms necessary to a woman's protection—experience of the world and knowledge of human nature. The absence of these naturally exposes her to perils. Then the tepid love so often found in the household, and arising from the prevalent dowry system, contributes

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Favorable Conditions for Marriage in the United States.

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thereto; and this state of things bears natural fruit in that disobedience of marriage vows with which the French woman is so often charged by English and Americans. Yet it is but fair to add that the expansive, lively nature of the French woman, in whom there is absolutely no cant, often provokes suspicion in the Anglo-Saxon mind when there is no ground for it.

In the United States marriages are probably more numerous in proportion to the population than in any other country, with the exception of Ireland, which is an indication of fair morality. As a rule, poor people marry in all countries, regardless of the considerations which often restrain those who are in easy circumstances. In this the poor man comes nearer the natural one. Hungry, he eats; thirsty, he drinks; desiring a wife, he marries one, and the joined life, under favorable conditions, is simple, regular and natural. When the man gets more light, difficulties rise before him, and marriage assumes the proportions of a great question. In agricultural districts there is general marrying in all classes, for there is more simplicity of life, which always tends to numerous marriages.













